

# *Contemporary Religions in Japan*

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## CONTENTS

### Articles

- 1 ... The National Character and Religion ... Tetsuzo Tanigawa  
16 ... The Shinto Directive and the Constitution  
... ... Yoshihiko Ashizu  
35 ... Japan's New Religions ... ... H. Neil McFarland  
48 ... Soka Gakkai and the Nichiren Sho Sect.  
... ... An Institute Study

### Reviews

- 55 ... Chang, The Practice of Zen ... ... Shokin Furuta  
59 ... Takagi, Newly Established Religions ... ... Shuten Oishi  
63 ... Japan: Its Land, People and Culture ... ... W. P. W.  
67 ... Fujisawa, Concrete Universality of the Japanese  
Way of Thinking ... ... W. P. W.

### The Religious World in Japan

- 69 ... Questions and Problems  
72 ... Chronology for 1960 (January—April)  
82 ... Religious Statistics

## Translations and Official Documents

85 ... The Shinto Directive

## Institute News

90 ... The International Institute for the Study of Religions

96 ... By the Way

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## NATIONAL CHARACTER AND RELIGION

By Dr. Tetsuzo Tanigawa  
Professor of Philosophy  
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### The meaning of “National Character”

The meaning of the term “national character” (*kokuminsei*)<sup>a</sup> has not been well defined. Perhaps this is because the substance of its meaning has changed in the course of history. For instance, we speak of the “soul of Japan” (*yamato-damashii*)<sup>b</sup> or the “Japanese Spirit” (*yamato-gokoro*)<sup>c</sup>, but although these concepts are closely related to the character of the people, they do not clearly express the national character. The ancient usage of *yamato-damashii* in the *Tales of Genji* (*Genji Monogatari*)<sup>d</sup>, the *Great Mirror* (*Ōkagami*)<sup>e</sup>, and *Konjaku Monogatari*\* had quite a different connotation from what it has had since the Meiji era. Let me illustrate this with a story from the *Konjaku Monogatari*.

Once upon a time there was an Assistant Professor, a Doctor of Law and Ritual, whose name was Yoshizumi Kiyohara<sup>f</sup>.

a. 国民性 b. 大和魂 c. 大和心 d. 源氏物語 e. 大鏡 f. 清原善澄

\* *Konjaku Monogatari*, 今昔 a book of tales of antiquity published about the eleventh century, sometimes translated “Ages Ago”

Though he yielded to none in learning, yet even after reaching the age of seventy he was not given a worthy position and remained very poor. One night burglars broke into his house, and stole or destroyed his property. After they had left, Yoshizumi, who had hid himself under the floor of his home, ran to the gate and angrily shouted, "I know all your faces well, and when day breaks I will tell the police who will arrest all of you." Hearing this the thieves returned, so Yoshizumi again sought refuge under the floor, but he did not succeed in hiding. The thieves dragged him out, and crushed his head with swords until he died. In the last part of the original text of this story we read the following moral: "Though Yoshizumi was learned, he had no *yamato-damashii*, but said very childish things and lost his life in vain."

*Yamato-damashii* in this quotation is used in the same meaning as in the *Tales of Genji* and the *Great Mirror*. It means good-sense or worldly wisdom, which is quite different from what it has meant since the Meiji era. The modern meaning developed after the middle of the Edo period and many will be surprised to learn that the word formerly meant something else. From this it can be seen how the concept of "national character" has also been formed historically.

Our recorded history is less than two thousand years, but our history as a race is much longer; and our national character, which began to take shape in the prehistoric period, has been formed during several thousand years, and will not perish in a brief space of time. It may change, but it will do so very slowly; so slowly that sometimes it may be thought to be unchangeable. However, it does, in fact, change. Therefore,



I cannot use the word "national character" unconditionally because, if I did, it would have no meaning.

### Japan's Racial Religion

Today, I am going to speak about how our national character appears; how it has developed in our racial religion; what kind of changes were made when higher religions were introduced into this country; and what characteristics were prominent after they were received?

Shintō<sup>a</sup>, the racial religion of Japan, is based on shamanism, a primitive religion that spread not only over the Japanese archipelago but over the wide area from Siberia on the north to the islands of south-east Asia. Etymologically the word shaman is from the Tungusic language and means "jumper" or "dancer." Necromancers (*miko*)<sup>b</sup> and sibyls (*ichiko*)<sup>c</sup> are the equivalents of shaman. When they are possessed by kami\*, they transmit the divine will. This occurs even today, as can be seen in such religion as Tenri-kyō<sup>d</sup>, which often employs dances, chants, and incantations to induce possession.

Shinto is closely related to Japanese mythology, including the state myth; and the establishment of the state related in that myth is closely connected with the Imperial Family. Herein lies the special character of Shinto. The myth which tells about the Imperial ancestors is also associated with the myth of the origin of the "universe", that is, Japan. This form of myth is peculiar to Japan.

In this myth Izanagi<sup>e</sup> and Izanami<sup>f</sup> gave birth to Ōyashima<sup>g</sup>

a. 神道 b. 巫女 c. 市子 d. 天理教 e. 伊弉諾 f. 伊弉冊 g. 大八島

\* 神 A Shinto term for deity or a noble spirit.

("The Great Eight Islands"), that is, Japan, and then to the kami of water, wood, and fire. When the goddess Izanami died after being burned by the kami of fire, Izanagi, having returned after following her to the realm of the dead, washed himself and in the process gave birth to the Sun Goddess (Ama-terasu-ō-mikami),<sup>a</sup> the Moon kami (Tsuki-yomi-no-miko-to)<sup>b</sup> and the Storm kami (Susano-o-no-mikoto)<sup>c</sup>. According to the myth this Sun Goddess became the ancestress of the Imperial Family. Thus, through the myth of the origin of heaven and earth, the idea of the supremacy of the state and Emperor (*Tennō*)<sup>d</sup> worship became associated with Shinto, and the idea of the Emperor as a human god (*arahito-gami*)<sup>e</sup> is derived therefrom.

Shinto, which was founded on such a myth, has continued until today as the racial religion of the Japanese people; and because of this foundation, although it has been somewhat influenced by Buddhism and Confucianism, which are of foreign origin, it nonetheless restricts in various ways the Japanese people's reception of higher religions such as Buddhism and Christianity. Shinto welcomed Buddhism, Confucianism, and ancient Chinese philosophy in order to systematize its doctrines. It is rather noteworthy, that even Buddhism, in playing an important role in the history of Japan, was somewhat limited because of being Japanized by Shinto.

\* \* \* \* \*

## Buddhism and the Racial Religion

Shamanism gradually developed into Shinto, and since Shinto

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a. 天照大神 b. 月読尊 c. 素戔鳴尊 d. 天皇 e. 現人神



## NATIONAL CHARACTER AND RELIGION

is related to the mythological origin of the country, the supremacy of the state, and the worship of the Emperor, which came therefrom, it affected the reception of Buddhism.

In the Nara period, Buddhism was forced to emphasize protection of the country rather than personal salvation. Indeed, it was for this reason that it was welcomed. At that time it was believed that a kind of magical power derived from such acts as building temples and pagodas, reciting and copying sutras, and contributing alms to priests; and it was thought that people could live peacefully by means of the spiritual merits derived from such "good works." In the Nara period, the most respected sutras\* were the *Konkōmyō-kyō*<sup>a</sup> and the *Konkōmyō-saishōō-kyō*<sup>b</sup> which emphasize protection of the state and the worldly benefits of incantation. It was the unique characteristic of Buddhism in the Nara period, that it especially valued these sutras which had a rather rare doctrine.

In the Heian period two great priests, Saichō<sup>c</sup> and Kūkai<sup>d</sup>, returned from China with the doctrines of Tendai<sup>e</sup> and Shingon<sup>f</sup> respectively. Shingon is esoteric Buddhism, which especially emphasizes prayers and incantations; while Tendai, though not the same as Shingon, also stresses these. Accordingly, Buddhism in the Heian period was predominantly esoteric. It was this emphasis of esoteric Buddhism that, combined with Shinto, produced Shugendō,<sup>g</sup> the religion of mountain priests (*yamabushi*)<sup>h</sup>. This is a case of the mixture of Buddhism and Shinto.

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a. 金光明經 b. 金光明最勝王經 c. 最澄 d. 空海 e. 天台 f. 真言  
g. 修驗道 h. 山伏

\* These are two versions of the same sutra.

## NATIONAL CHARACTER AND RELIGION

Then, in the Kamakura period new forms, such as the Nichiren Sect appeared. Even today on the anniversary of its founder, for instance, the believers of Nichiren Buddhism can be seen marching down the streets reciting the holy invocation\* in a loud voice and beating fan-like drums. Such a custom does not exist in either India or China. Then, why did it come into existence in Japan? We can only understand this by considering the shamanistic basis of religion in this country. Moreover, even in the teaching of the Jōdo<sup>a</sup> Sect, there is the dancing invocation (*odori-nembutsu*)<sup>b</sup> of Kūya,<sup>c</sup> which also has a shamanistic element. Furthermore, dancing plays an important role in the new religions now prevalent in Japan.

However, instead of mentioning more cases, let us consider the shamanistic elements in Buddhism in general. This also is evident in the way sutras are recited with the pronunciation of ancient South China that nobody understands today (*go-on*)<sup>d</sup>. (Incidentally, this is quite different from the way preachers quote the holy scriptures in Christian churches.) Because of the high regard for the element of incantation in the sutras, those who hear them have a pious feeling, even though they do not understand the words. In Japan's reception of Buddhism, especially in the form of its widest dissemination among the people, we can see something shamanistic, which is the prototype of the racial religion of Japan.

As we have already noted, Buddhism in the Nara period emphasized the protection of the state and, though the charac-

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a. 浄土 b. 踊念仏 c. 空也 d. 吳音

\* *Namu Myōhō Renge Kyō* 南無妙法蓮華經 "Adoration be to the Lotus of the Perfect Truth."

ter of Zen Buddhism in the Kamakura period was far from Nara and Heian Buddhism, the "Treatise on the Protection of the State and the Revival of Zen" (*Kōzen Gokokuron*)<sup>a</sup> was written by Eisai,<sup>b</sup> the first founder of Zen Buddhism in Japan. Again, to give another example, the real name of the temple Kenchōji<sup>c</sup> is Kyofukuzan Kenchō Kōkoku Zenji,<sup>d</sup> that is, a Zen temple which makes the state prosperous. Moreover, the first temple built by Dōgen<sup>e</sup> after his return to Japan has as its complete name, Kannon Dōri-in Kōshō Gokoku Zenji<sup>f</sup> which has the meaning of protecting the country. And Nichiren's treatise on "*The Establishment of Righteousness and Security of the Country*" (*Risshō Ankokuron*)<sup>g</sup> has been associated with Japanese nationalism. But in the case of Jōdo and Jōdo Shin<sup>h</sup> Buddhism, Hōnen<sup>i</sup> and Shinran<sup>j</sup> were often adversely criticized because they had no patriotic element in their teaching.

In the *Tales of Heike* (*Heike Monogatari*)<sup>k</sup> and *Rise and Fall of Minamoto and Taira* (*Genpei Seisuiiki*),<sup>l</sup> there is a scene in which Shigemori,<sup>m</sup> remonstrating with his father Kiyomori,<sup>n</sup> states that there are four favors (*on*) in the world: first, the favor of heaven and earth; second, the favor of the king; third, parental favor; and fourth, the favor of the people. To know these is humanity and being unaware of them is to be a brute. Among them the favor of the king holds first place. This idea of the four favors is found in a sutra called *Daijō Honjō Shinjikan-gyō*,\* but according to scholars,

a. 興禪護国論 b. 栄西 c. 建長寺 d. 巨福山建長興国禪寺 e. 道元  
f. 観音導利院興聖護国禪寺 g. 立正安国論 h. 浄土, 浄土真 i. 法然  
j. 親鸞 k. 平家物語 l. 源平盛衰記 m. 重盛 n. 清盛



such a view of the king is rather exceptional in Buddhist scriptures; and as for the four favors, they are only enumerated in this sutra. In this connection, the favor of the Three Treasures, that is, the Buddha, the Law, and the Order, is most valued; but in the remonstrance of Shigemori, the favor of the king occupies the highest place. This is a purely Japanese interpretation.

### Reception of Confucianism

The same way of thinking was also revealed in the reception of Confucianism. (We cannot admit that Confucianism is a genuine religion. It is a system of philosophy that has been popularized for a long time as a religion.) In the reception of Confucianism our people rejected the political usage existing from ancient times: the abdication of King Gyō<sup>a</sup> in favor of Shun,<sup>b</sup> who was not his heir by blood, for example, and the case of Bu,<sup>c</sup> king of Shū,<sup>d</sup> who conquered Chū,<sup>e</sup> king of In.<sup>f</sup> The "*Discourses*" of Mencius, though as highly regarded as a Chinese classic as the "*Analects*" of Confucius, was rejected in Japan on the ground that it contained revolutionary ideas.

### Ancestor Worship

An important matter here in this country is ancestor worship. To a certain extent this was influenced by Confucianism, but

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a. 堯 b. 舜 c. 武 d. 周 e. 紂 f. 殷 (Japanese pronunciations)

\* 大乘本生心地觀經 A Sutra on the attainment of Buddhahood through meditation in a quiet place on the faculties of the mind. The second chapter interprets the four favors of parents, people, kings, and the "Three Treasures."

## NATIONAL CHARACTER AND RELIGION

since succession in Confucianism is by blood, an adopted son, who has no blood relationship, is not recognized. In Japan, however, the system of adopting a son as a means of perpetuating the family name has been recognized from ancient times, and Buddhism, by approving of ancestor worship, has become a spiritual foundation for the people. Originally the idea of ancestor worship did not exist in Buddhism. It became a part of Buddhist teachings when it was introduced into China, because the idea of ancestor worship was already in Confucianism; and since Buddhism was introduced into Japan its emphasis on ancestor worship has been a conspicuous development.

In this country ancestral tablets with posthumous Buddhist names are put in the Buddhist home altar along with a Buddhist image. This is a distinguishing feature of our home altars. But Shinran, founder of Shin Buddhism said: "I have never prayed to Amida for the discharge of filial duties." However, if this teaching of Shinran had been followed, his sect would not have spread among the people. For the expansion of Shin Buddhism, ancestor worship as practiced by the people in general had to be added. Today, even those who no longer have faith usually continue their relation with their temple in so far as the veneration of the ancestors is concerned. This has significance as a popular function for the community and the family in the form of the *Bon*\* festival and the annual memorial services.

I have heard that these annual memorial services do not exist in Indian Buddhism. They originated in China where

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\* 盆 — The summer festival for the dead, sometimes called the "Feast of Lanterns."

only the forty-ninth day of mourning (*chū-in*),<sup>a</sup> the one hundredth day service, and the first and third anniversaries of a death are commemorated. In Japan, however, such memorial services as the forty-ninth day, the one hundredth day, and the first, third, seventh, thirteenth, seventeenth, twenty-fifth, thirty-third, and fiftieth anniversaries are observed. And, even though an individual is not a believer, the Japanese usually have a parish temple with a family grave attached, where the funeral services are performed. This is the way of Buddhism in Japan.

Since Buddhism is associated with such "closed societies" as the state and family, it has lost the characteristics of a world religion. In Japanese Buddhism, the power of the sect is strong. Some sects are organized like the family with an hereditary system for the parish temple priests. Westerners often think that all Japanese are Buddhist; but as individuals most of them have no Buddhist belief today. Buddhism exists only as a family religion. Ever since it was first received it has been fostered by their tradition of ancestor worship, which is the foundation of Japanese racial religion.

Under these conditions an Absolute, which is above the state or family, or a universal doctrine that is characteristic of higher religions, is not highly regarded in this country. In this respect Japanese Buddhism is different from Christianity. However, in the Buddhism of India and China universal doctrine plays an important role, and to be enlightened is held in high esteem; but in Japan this is not the case, although the faith has been purified in some points. This is true especially of the sects that arose in the Kamakura period: Jōdo,<sup>b</sup> Jōdo-Shin<sup>c</sup> and

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a. 中陰 b. 浄土 c. 浄土真



Nichiren<sup>a</sup> Buddhism, as well as in the Zen<sup>b</sup> of Dōgen.<sup>c</sup> In all of these personal belief is highly regarded. Even in the Edo<sup>d</sup> period, as well as today, there are many cases of *Myōkō'nin*,<sup>e</sup> an unlettered man of deep faith, to be found in Jōdo Shin circles.

### The God-concept and the Conception of Kami and Buddha.

Turning now to the relation between the conception of kami in Shinto and the introduction of Buddhism, in the Japanese racial religion the kami are not separate existences from men. For instance, it is an ancient custom to enshrine those who have rendered service to the state, the village, or the family. The kami are considered to have the same nature as men, but higher and greater than ordinary men. Hence, the conception of kami is quite different from that of the Christian God. The idea of the Emperor being a kami is quite strange in the eyes of Westerners ; but according to our racial tradition it is natural because a kami is merely a higher and greater human being, and that is what is meant when we say that the Emperor is a kami. But naturally this conception of kami restricts the reception of higher world religions in this country.

Buddha is a man who attained enlightenment, which is something that man can attain. The Buddha concept, therefore, is different from that of the Christian God, although, the Buddha Amida<sup>f</sup> in Pure Land (Jōdo) Buddhism, has characteristics similar to the Christian God. Generally speaking, however, the term Buddha is applied to those who have attained enlightenment, and this way of thinking can easily be assimilated

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a. 日蓮 b. 禪 c. 道元 d. 江戸 e. 妙好人 f. 阿弥陀

with the Japanese concept of kami. Hence, the God-concept of the Christian religion, being different from the Japanese kami-concept, cannot be received here except with great difficulty.

## Christianity

Before the Restoration (1868) Christianity suffered persecution for a long time. Near the end of the Muromachi<sup>a</sup> period (1336—1573) Christianity was brought to this country and at one time it was extensively accepted. Then, because of its prohibition, Christians were able to exist only in the district of Nagasaki as “Hidden Christians” (Kakure Kirishitan).<sup>b</sup> After the Restoration the Christian religion was persecuted in the name of patriotism or the national polity (*kokutai*),<sup>c</sup> with the idea that Japan was a divine land, and the “Emperor First principle” (*Kōshitsu Chūshin-shugi*).<sup>d</sup> At the time of the Russo-Japanese war, Christians were suspected of being Russian spies. I was a boy then, but I can still remember this.

Even the great Christian leader, Kanzō Uchimura, confessed that he had been worried about the conflict between Christianity and patriotism. In an article, “A Part of my Religious Life,”\* he says:

Christianity is a teaching to save mankind. In Christianity there is truth. However, it was introduced into Japan by foreign countries along with many things which were difficult for our countrymen to accept. Let us not

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a. 室町 b. 隠れ切支丹 c. 国体 d. 皇室中心主義

\* The editor is indebted to Mr. John Howes for correcting the translation of this quotation.

accept the foreign accretions, but make our own the kernel of truth within. I think it is difficult for today's Buddhists to imagine such hardship. Therefore, when I was converted to Christianity, I made the following decision. Let us believe in Christianity. But even though we believe, we will not receive foreign aid. Though we believe, we will not have any relations with particular churches and denominations in foreign countries. Let us Japanese believe in Christianity as Japanese. Let us propagate *Christianity in Japanese Garb*. This I determined to myself.

His Non-church Christianity principle was not only a return to the spirit of primitive Christianity and to the Bible; it developed because he was worried by the conflict between the patriotic spirit and Christianity. Uchimura associated Bushido with Christianity. He said that Christ and his disciples could be regarded as models for the warrior (*bushi*).<sup>a</sup> He said, moreover, that Bushido was the unsurpassed gift which God gave to the Japanese people; that as long as it existed Japan would flourish; and that when it was lost she would cease to exist.

The way Christianity was received in the person of Kanzo Uchimura resembles very much the way Buddhism was accepted by our ancestors. They received what was close to Japanese traditional culture and conformed to it. They tried to harmonize it with Japanese traditional culture as much as possible. This is a common point in both cases. When Buddhism was introduced our ancestors regarded the authority of the state, princes, and parents as absolute and subjugated

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a. 武士



## NATIONAL CHARACTER AND RELIGION

religion to them. The authority of religion, which should be above the state, was subjected to and made to serve the state. Hence, the age in which positions of importance in religious bodies were occupied by men from the Imperial Family or nobility continued for a long time. For example, the position of abbot of the Tendai Sect could only be held by those of high rank. There were temples also in which the chief priest had to be a member of the Imperial Family. This custom continued from the Heian period until the Restoration. Unlike Buddhism, Christianity is more militant and positive. It did not compromise with the Japanese racial religion, but it had one point in common with Japanese Buddhism in that it was Japanized.

×                      ×                      ×

For this reason Westerners think that among civilized nations the Japanese people are most indifferent toward religion. We accept a certain Buddhist sect as a family religion and invite priests to perform funeral and memorial services; but most of us do not practice this religion as individuals. This being the case, Occidentals who think that the Japanese are Buddhists cannot understand the attitude of our people. As for me, I do not think that Japan is a non-religious nation. The nature of our religions is different from Christianity. Shinto itself is different; and Buddhism too, which was accepted on the foundation of Shinto, has Japanese characteristics.

This point cannot be understood by Occidentals, who regard Christianity as what a religion should be and consequently regard Japan as a nation without religion. But the *myōkō'nin*, the unlettered men of faith, as I have said before, reached a

high state of the soul. Among them was a man called Saichi, a poor clog seller, who left some writing in a dialect and with many incorrect Chinese characters, but the state of his soul was very high. One time, when I asked Dr. Daisetsu Suzuki how he rendered *myoko'nin* in English, he said that it could not be translated. The fact that there are men among the laymen, even the illiterate, who attain an especially high state of religious belief, shows that to consider the Japanese at large as a people of no religion is wrong.

In considering the long history of Japan, when we see the foundation of racial religion and the way Buddhism and other world religions were received on the foundation of this racial religion, we notice that the power of "closed societies," such as the state, the family, and the village is great, while the characteristics of "open religions" are not always very conspicuous.

If we look at the belief of the Japanese people from this point of view and regard the Christian belief as what religious belief should be, the idea naturally occurs that the Japanese are less religious minded. Yet, in this regard we must reflect on the tradition of Japanese culture and its future trend.

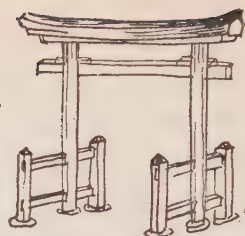
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**Note :** The above manuscript was transcribed from tapes loaned by the Japan Broadcasting Corporation, translated, edited, submitted to the author for correction, and then re-edited. When-ever possible expressions preferred by the author have been retained in the final draft. Editor.

# THE SHINTO DIRECTIVE AND THE CONSTITUTION\*

— from the standpoint of a Shintoist —

by Yoshihiko Ashizu



## I

Today, I am going to discuss some very controversial questions regarding the Shinto Directive issued by the General Headquarters of the Allied Occupation and the Constitution of Japan from the standpoint of a Shintoist.

The relationship between religion and state in Japan should be regulated by the Constitution. Nevertheless, it seems correct to say that it is actually regulated by the Shinto Directive, which was issued prior to the promulgation of the present Constitution.

The Shinto Directive, an order intended to apply to “all religions, faiths, and creeds,” including State Shinto which existed in this country at the end of World War II, ordered a reform of the existing legal system and religious customs of this country. It is a serious question, however, whether or not such a directive was lawful from the viewpoint of international law.

### International Law

According to international law, especially the Hague Conven-

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\* For the contents of the Shinto Directive see p. 85.



## THE SHINTO DIRECTIVE AND THE CONSTITUTION

tion, Occupation authorities should respect the current laws of an occupied area, and the existing laws should not be changed or abolished "as long as there is no serious obstacle." In particular, occupation forces should not intervene in the religious faith or customs of an occupied area.

The expression, "as long as there is no serious obstacle," has reference to cases in which an occupation force is confronted with obstacles that threaten the safety of their military positions, and under such circumstances they can act without legal restriction. Therefore, it is understood that intervention in the religious customs of a country is permitted in order to maintain military safety, but when such conditions do not exist they should not intervene in domestic affairs.

In the case of the Allied Forces that occupied Japan, it can not be said that either the Japanese legal system or the religious customs of the country constituted "a serious obstacle" which had to be eliminated in order to maintain the Occupation. Nevertheless, immediately after the occupation took place, all Shinto shrines throughout the country were searched and all sorts of swords, including those that were ancient art objects, were confiscated. Of course, it might be explained that, since these were arms, this was done because of military necessity, but in ordering a reform of the religious system of the country and giving instructions regarding doctrines and teachings, even granting its good intentions, it must be said that the Occupation overstepped its authority. This is not to say that the contents of the Shinto Directive itself were either good or bad. Quite apart from the contents of the Directive itself, the legality of the enforcement of such a policy by the General

Headquarters is called in question from the standpoint of international law.

### Religion and State Separated

Be this as it may, with the termination of the Occupation and the effectuation of the peace treaty, the Shinto Directive became invalid. Nevertheless, the illusion persists that the Directive is still effective; and this has resulted in the Japanese people failing to establish their own interpretation of the present Constitution. Consequently, in order to understand the contemporary situation, it is necessary to carefully examine the contents of the Directive.

The Shinto Directive clearly states that “the *purpose of this Directive is to separate religion from the state*” and “to prevent misuse of religion for political ends . . . .”<sup>\*</sup> In other words, the sphere of the Directive was not limited to the *separation of church and state*, that is, the *separation of religious organizations from the state*; it aimed at the *separation of religion and state*. Therefore, the Directive stated that “The provisions of this directive will apply with equal force to all rites, practices, ceremonies, observances, beliefs, teachings, mythology, legends, philosophy, shrines, and physical symbols associated with Shinto.” Thus, the Directive was not satisfied to simply separate the state and shrines. It was intended to completely expel from all public places in Japan all Shinto usages and ceremonies which had spontaneously permeated the racial community.

The following examples will show how this *separation of*

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\* The italics here and elsewhere are the author's.

*religion and state* is different from the *separation of church and state* in America.

### Church and State Separate in America

In America,\* *church and state are separated*, and no church enjoys any privileges as a state church. However, there is no separation of Christianity as a religion from the state. Therefore, when the President and others are inaugurated, they take an oath in a Christian manner. In their addresses they publicly appeal to the people as Christians. Christian ceremonies are observed at state and official funerals, and the armed forces have a chaplain system. This is because "religion and state" are not necessarily separated. In official life, the real religious condition that has naturally permeated the community is fully respected.

In contrast to this, the Shinto Directive, which ordered the separation of "religion and state," prohibited the observance of religious ceremonies even in the case of state or government funerals. It did not recognize the chaplain system. In ordering the removal of customary Shinto practices, it made the people take away not only the Shinto altar shelves but also the sacred amulets from all public offices. This was clearly unreasonable. The Allied Forces may have thought that such a strong oppression of Shinto would be useful in the promotion of Christianity but, instead, it only benefited atheists and gave no

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\* In the American constitutional structure *separation of "church" and state* is clear and distinct, but it does not mean *separation of religion and state*. This is made apparent in many judicial precedents of the Supreme Court. Prof. Peter Drakker's (Phonetic) theory in regard to this point is especially appropriate. See American Magazine: December, 1956.



advantage to Christianity.

The Shinto Directive in trying to enforce not only a common principle, that is, the *separation of "church" and state*, but also the *separation of religion and state* raised a second problem, which mainly concerns the interpretation and application of the Constitution of Japan.

### **Shinto Directive Invalid**

The principal provisions concerning religion in the Constitution are in articles 20 and 89, and during the Occupation these provisions were usually interpreted according to the Shinto Directive — a point of view that is still strong even today. However, the Shinto Directive was an order of a foreign military power occupying Japan and it became null and void with the effectuation of the peace treaty in 1952. Therefore, while it is perfectly proper to discuss in the light of the Directive the historical intent with which the present Japanese Constitution was established, it is improper to conclude that the correct interpretation of the Constitution is in accordance with the Directive. The Constitution of Japan should be interpreted as an independent constitution, and it is not unnatural that a tendency is appearing, which demands a reform of the interpretation that prevailed during the Occupation.

## II

The people who interpret the Constitution in accordance with the Shinto Directive take the position that the Directive, which ordered the *separation of religion and state*, was entirely replaced by articles 20 and 89 of the Constitution. Therefore,

they persistently insist that the only ceremonies possible for the government and public entities are those that are non-religious.

### **Constitutional Provisions : Article 20**

Our position on this point is different. The Constitution of Japan reads as follows :

Article 20: Freedom of religion is guaranteed to all. No religious organization shall receive any privileges from the State, nor exercise any political authority.

No person shall be compelled to take part in any religious act, celebration, rite or practice.

The State and its organs shall refrain from religious education or any other religious activity.

Those people, who insist in accordance with paragraph 2 of Article 20 that the state or its organs shall in no case perform any religious rite, understand "religious rite" as naturally included in the "religious activity" referred to in Paragraph 3. We think, however, that the term "religious activity" has a clear meaning and does not necessarily include all kinds of religious rites, that is, rites which originate in a religion, or ceremonies which possess a religious coloring. We do not think that the performance of religious rites, which have been naturally merged into the racial social life of the Japanese, are necessarily included in "religious activity," which is prohibited. It is a natural and normal matter for the Japanese to perform religious rites in the case of funerals or memorial services, to perform the ceremony of purification of a building site at the beginning of construction, and to perform a religious rite at a wedding ceremony. This is also the case in using New

## THE SHINTO DIRECTIVE AND THE CONSTITUTION

Year's pines or Christmas trees. We think that religious rites which have permeated the Japanese social life and customs are outside the category of the "religious activity" forbidden by the Constitution.

It goes without saying that, even though a rite has become very general and is in a social custom, if it is a rite originating in a religion, no one should be compelled to participate in it. This is clearly stated in the Constitution. The provision of the second paragraph forbidding compulsion is necessary in order to guarantee religious freedom. However, this is only intended to forbid compulsory participation, and does not prohibit the performance of religious rites.

A similar provision is to be found in foreign constitutions. Article 136 of the Weimar Constitution, for example, reads in part :

No one may be compelled to take part in any meeting or ceremony of a church or to participate in any religious exercises or to use a religious form of oath.\*

This mention of a "meeting or ceremony of a church" is probably because the German churches may still have the character of a public corporation. Furthermore, there are many examples in various countries of constitutional provisions to the effect that no religious oath shall be required; but such a prohibitive clause is not aimed at forbidding the state to perform any religious rites or ceremonies using a religious oath. On the contrary, it is expected that the state may naturally perform religious rites\* or have a ceremony using an oath. It is

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\* See note at end of article on p. 34.



presumed that the rite is naturally performed in general in accordance with a religious rite or the form of oath adopted by the influential majority in the community, which forms the basis of the country. Therefore, in order to guarantee religious freedom for the minority, the necessity arises for a clause forbidding "compulsory participation."\*

### A Reasonable Interpretation

As a matter of fact, the Constitution of Japan is very reasonable and naturally understood, if it is explained in this manner. If performance of a religious rite itself is entirely forbidden, because it is considered to be a religious activity within the meaning of the third paragraph, public religious celebrations or religious rites cannot take place in the first instance, and hence, there can be no thought of compulsory participation. The provisions of the second paragraph thus become meaningless. (It is needless to repeat here, that it is the public authority that is forbidden to compel persons to participate.)

If this is not a proper interpretation, the Constitution is not applicable to actual conditions. There are still not a few persons, however, who in interpreting the provisions of the Constitution advocate the idea of separating religion and state as it was interpreted at the time of the Shinto Directive. They insist that no religious rite is permissible in any government

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\* Article 141 of the Weimar Constitution, which is incorporated in the Bonn Constitution (Article 140) reads :

"In so far as there exists a need for religious services and spiritual care in the army, in hospitals, penal institutions, or other public institutions, the religious associations are to be given an opportunity for religious exercises, in connection with which there is to be no compulsion." (For source of translation see p. 34.)

## THE SHINTO DIRECTIVE AND THE CONSTITUTION

installation.

In reality, however, this view, though persistent, is gradually becoming less prevalent. Even under the Occupation, when the speaker of the House of Representatives, the chairman of the House of Councilors, and Mr. Yukio Ozaki, senior member of the Diet, died, they received homage from both Houses in official funerals performed with religious rites. Even in the event of the construction of a railway, the construction of power stations, and other large public installations, the officials have never failed to begin with a ceremony of purifying the construction site in a Shinto manner that accorded with Japanese custom. State officials, including state ministers, invariably participate in these functions.

After the promulgation of the Shinto Directive all the festivals of the Imperial Household were deprived of their public character. However, the wedding of the Crown Prince was performed last year in a Shinto manner before the Imperial ancestral kami enshrined in the Kashiko-dokoro<sup>a</sup> in the palace grounds. Moreover, this ceremony was performed as a state rite, which was attended by members of the Diet, representatives of various social circles, and high government officials. The interpretation of Article 20 of the Constitution in accordance with the Shinto Directive, as was done under the Occupation, is already losing its influence. We think that this is natural.

### III

#### **Constitutional Provisions : Article 89**

A similar problem exists in respect to Article 89 of the Con-

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## THE SHINTO DIRECTIVE AND THE CONSTITUTION

stitution. For example, a few years ago there was a problem concerning the establishment of a small shrine in the Self Defense Force compound at Shibata, Niigata Prefecture, which caused considerable public discussion regarding articles 20 and 89. Article 89 strictly prohibits the state from giving financial aid to a religious institution or association, a provision which is very rarely found in the constitutions of other countries.

There are more than twenty foreign countries in which there is a state-religion system and more than ten countries where a semi-state-religion system exists. In these countries, financial aid may be given if there is no clear provision for such in their constitutions. Then, there are a good many countries where the separation of religion and state is adopted, which make public grants to the religious world. The countries having separation of religion and state, which permit disbursement of public funds by clear constitutional provisions are, for example, Holland, Belgium, Bolivia, India, Indonesia, Uruguay, Yugoslavia, Albania, etc. There are very few constitutions which clearly prohibit the disbursement of public funds as Japan does.

The Constitution of Japan is regarded as a translation of the Philippine Constitution. Compare the following :

The Constitution of the Philippines : Chapter 6, Article 23, Paragraph 3

No public money or other property shall ever be appropriated, applied or used, directly or indirectly, for the use, benefit, or

The Constitution of Japan : Article 89

No public money or other property shall be expended or appropriated for the use, benefit or maintenance of any religious institution or association, or for



## THE SHINTO DIRECTIVE AND THE CONSTITUTION

support of any sect, church, denomination, sectarian institution, or system of religion, or the use, benefit, or support of any priest, preacher, minister, or other religious teacher or dignitary as such, except when such priest, preacher, minister, or dignitary is assigned to the armed forces or to any penal institution, orphanage, or leprosarium.

any charitable, educational or benevolent enterprises not under the control of public authority.

These two articles show clearly that at this point the Constitution of Japan was a translation of the Philippine Constitution. It will be noted, however, that the proviso at the end of the Philippine Constitution was not included in Japan's Constitution. This proviso has the same purpose as Article 141 of the Weimar Constitution,\* and is regarded as necessary, even in countries which separate church and state, regardless of the existence of written provisions, unless they forbid religion itself. In other words, even in a state establishment, such as the armed forces, a prison, or a hospital, which require special restrictions on the life of those who live there, special provisions for religion is necessary, because without such provisions the people who have to live under such special limitations cannot enjoy their religious life. For this reason in the United States of America, which has no written provision like the Weimar Constitution, a chaplain system has been established

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\* See footnote on page 23

## THE SHINTO DIRECTIVE AND THE CONSTITUTION

at military and other government installations in order to provide for the religious life of those concerned. The drafters of the Constitution of Japan, however, purposely removed this proviso. How should we interpret this?

There may be some people who find the reason in the fact that the drafters, that is, the officials in the General Headquarters, not only intended to separate "church" and state but also to enforce an overall separation of *religion and state*. A point of view opposed to this is that, whatever may have been the intention in drafting the Constitution of Japan, an unreasonable anti-religious interpretation of this article is unnecessary. The opposition between these two views was concretely evident in an affair involving the removal of a small shrine at the Shibata<sup>a</sup> Self Defense Force's compound in Niigata Prefecture.

In 1954, with the permission of their commander, volunteers of the Shibata Self Defense Force established a small shrine in the compound to house the sacred amulets of the Grand Shrine of Ise<sup>b</sup> and Yasukuni<sup>c</sup> Shrine. This was done with voluntary contributions of money and labor service by the men themselves. The Superintendent General of the First District knew this, but he ordered the removal of the shrine on the grounds that it "ran counter to Article 89 of the Constitution." In the opinion of the Superintendent General Article 89 of the Constitution meant the "overall separation of religion and state."

In opposition to this the Jinja Shimpō\* made a strong protest, a summary which follows:

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a. 新発田 b. 伊勢 c. 靖国

\* The Jinja Shimpō 神社新報 is the semi-official organ of the Association of Shinto Shrines.

## THE SHINTO DIRECTIVE AND THE CONSTITUTION

The Self Defense Agency interpretation of Article 89 of the Constitution is unreasonable, superficial and narrow. At every American base in Japan Christian chapels have been established where worship and preaching services are observed voluntarily by the officers and soldiers. This is a general rule in countries where the principle of separation of "church" and state prevails, regardless of whether there are written or unwritten provisions regarding it.

In Japan also at public establishments such as state sanatoria, prisons, police stations and installations of the National Railways Corporation there are religious establishments of Shinto, Buddhism, and Christianity, and these are not a violation of the Constitution. On the contrary, they constitute a recognition of respect for the constitutional guarantee of freedom of religion. The same reason applies to the Self Defense Force. Freedom to have religious establishments within troop compounds should be recognized whenever many members desire them. The order for the removal of the shrine at Shibata is unreasonable.

This affair was widely reported in the newspapers and it resulted in a discussion of the Constitution. Dr. Toshiyoshi Miyazawa\* strongly supported the position of the Self Defense Agency authorities and insisted strongly that no religious establishment could be permitted to exist within the sites of state-owned property. He said: "To use property owned by the state or a public entity for the sake of religion can only mean that there is public authority to deal with religion in an

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\* Cf. Toshiyoshi Miyazawa 宮沢俊義, *Nihonkoku Kenpō* 日本国憲法 (The Constitution of Japan), *Konmentāru Sōsho* コンメンタル叢書 (Commentary Series). *Hōritsugaku Zenshū Kenpō II* 法律学全集・憲法 II (Jurisprudence: The Constitution, II), Yūhi Kaku 有斐閣



## THE SHINTO DIRECTIVE AND THE CONSTITUTION

especially favorable manner. "Therefore", averred Dr. Miyazawa, "the action of the Self Defense Agency in forbidding this was proper in the light of Article 89 of the Constitution."

Against this Dr. Yoshio Ōishi\* expressed a completely contrary opinion. He supported the theory that from the very beginning the Grand Shrine of Ise and Yasukuni Shrine have not been religious establishments and took the position that this problem does not belong to the sphere of either Article 20 or Article 89 of the Constitution. Furthermore, he insisted that, even if it was assumed that the small shrine was a religious establishment, the building of such a shrine did not run counter to the Constitution.

His opinion in substance was as follows:

I hear that some papers stated that the existence of the shrine was counter to Article 89 of the Constitution; but it is unreasonable to apply that article to this case, because the soldiers did not make any religious association. If it were to be related to the Constitution, it should be interpreted in the light of Article 20, Paragraph 3. Since the soldiers are guaranteed religious freedom, and since their act was not a public activity of the Self Defense Force but a private act of the soldiers, for them as individuals to establish a shrine was an expression of their religious freedom. Oppression of them for the reason that the shrine was a religious installation is unconstitutional. It is possible, however, for the Self Defense Agency to refuse permission from the standpoint of administrative or control laws; but

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\* Cf. Yoshio Ōishi 大石義雄 *Religion, the State, and the Constitution in Religion and State in Japan*, International Institute for the Study of Religions, Bulletin No. 7, September, 1959. pp. 34—35.

## THE SHINTO DIRECTIVE AND THE CONSTITUTION

it is not proper to order the shrine's removal on constitutional grounds.

Professor Nobushige Ukai,\* though he was unfavorable in his attitude toward the shrine because it indicated a dangerous tendency toward the revival of State Shinto, from the legal point of view, he presented a view that was near to that of Dr. Oishi. In his opinion no violation of the Constitution had taken place since "the shrine had not been established by any state organ, but by the soldiers." He contended that this case only involved administrative laws.

As the government was hard pressed by the Jinja Shimpō, the Vice Premier, Taketora Ogata,<sup>a</sup> and the Chief of the Self Defense Agency, Shigemasa Sunada,<sup>b</sup> recognized the error of the removal order; but they could not easily make an official decision and time passed without a definite answer. Then a notification, issued in March, 1955, in the name of the Vice Chief of the Self Defense Agency, withdrew the "unconstitutional interpretation" as follows:

Such an act as newly establishing a permanent structure inside the boundary of an establishment of the Self Defense Force obviously runs counter to laws, ordinances, and related stipulations (in connection with national property), even when it has not been subsidized by the disbursement of state funds but by contributions of the soldiers.

Moreover, he clarified the removal order by utilizing Dr.

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\* Nobushige Ukai 鵜飼信成 *Religion and State: Two Absolutes in Religion and State in Japan*, International Institute for the Study of Religions, Bulletin No. 7, September, 1959, p. 57.

a. 緒方竹虎 b. 砂田重政

## THE SHINTO DIRECTIVE AND THE CONSTITUTION

Oishi's theory. This notification, however, seems to imply the following :

(1) It is understood that the first view, that the establishment of a shrine seems to run counter to Article 89 of the Constitution, has been withdrawn.

(2) What is forbidden should be limited to the establishment of new, permanent structures. Accordingly, anything that is not a permanent structure should be permitted. Actually at the Shibata Self Defense Force's compound the sacred amulets, which had been housed in the small shrine, were enshrined anew in the form of a "sacred shelf" (kami-dana). Furthermore, because only the establishment of new structures was forbidden, shrines which have continued to exist from the past — the existence of some shrines that had been inherited from troops previously occupying certain quarters were discussed in connection with the Shibata case — it is understood that they are not to be removed.

The case of the shrine at Shibata appears to have come to the end of the chapter, but the interpretation of Article 89 of the Constitution has not been concluded.

There still remains some antagonism between its interpretation in the sense of the *separation of "church," that is, religious organizations, and the state*, and the interpretation in the light of the spirit of the Shinto Directive as *overall separation of religion and state*.

If we review the history of the drafting of the Constitution, it is not difficult for us to imagine that this Constitution was drafted by important members of the General Headquarters

## THE SHINTO DIRECTIVE AND THE CONSTITUTION

and that their attitude was the same as that of the Shinto Directive, which intended *overall separation of religion and state*. (This historical situation is causing public opinion to feel that the Constitution should be revised or that it should be declared null and void. The fundamental discussion of this is put aside for the time being.) However, when we interpret and apply the Constitution in independent Japan today, we should not be restricted by such intentions of the drafters.

We believe that we should interpret the Constitution in accordance with the principle of *separation of "church" and state*, that is, religious organizations and not the *separation of religion and state*; and that we should revive the attitude of fully respecting the religious customs, ceremonies, and sentiments which have permeated the community of the Japanese race. We think that this is the right way to apply the Constitution of a sound and free people.

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NOTE (1) In connection with the above article it has been suggested that I add two comments. First, however, I want to express my appreciation for Mr. Ashizu's interesting article and to pay tribute to his keen analysis of this and related problems. I have known Mr. Ashizu for the past fifteen years and have often found that, in spite of wide differences of opinion, we have many ideas in common.

In the first place, in regard to the question of the separation of "religion and state" versus "church and state," during the Occupation I had a number of discussions on this subject with Dr. Kenneth W. Bunce, Chief, Religions and Cultural Resources



## THE SHINTO DIRECTIVE AND THE CONSTITUTION

Division, Civil Information and Education Section. At the time I, like Mr. Ashizu today, maintained that it had been a mistake to say that the purpose of the Shinto Directive was to "separate religion from the state."

Dr. Bunce's position, however, was that since religion, particularly Shinto, had become so inextricably bound up with the Japanese state, only by the use of extreme measures could a normal condition ever be established. But he definitely did not regard the "separation of religion and state" as a permanent policy for Japan. On the contrary, several years later, I do not remember the exact date, he drew up a memorandum in which he stated that it was the policy of the Division to interpret the expression "separation of religion and state" in the sense of the "separation of church and state." Thus, it can be seen that, to this extent at least, Mr. Ashizu's position and the position of Religions and Cultural Resources Division are in general accord.

Personally, I am certain that the Division did not think that it should or could formulate a permanent policy for the Japanese people. Throughout the Occupation, it was a fundamental assumption that, while the function of the Division was to cut the Gordian Knot of Japanese official involvement in Shinto, it was the function of the Japanese people themselves, through their national legislature and the courts, as distinct from a special power group, as in the past, to implement and interpret the basic principles of religious freedom and separation of "church" and state in a manner suitable to themselves alone.

In the second place, I believe that the author has overlooked the fact that the Japanese Government accepted the Potsdam

## THE SHINTO DIRECTIVE AND THE CONSTITUTION

Declaration with its provision that "freedom of religion ..... shall be<sup>a</sup> established." This was one of the fundamental terms of surrender, and it was inevitable that, in the implementation of this and other terms, the interpretation of the Supreme Commander for the Allied Powers should be determinative. If it is argued that, in view of the Hague Convention, this term itself was illegal, there is no reply except that this was Japan's Hobson's choice.

(2) In regard to the translation of the text, one comment is required. The portion of Article 136 of the Weimar Constitution given on page 22 follows the Japanese version which Mr. Ashizu took from a Japanese source. Unfortunately, there is a slight discrepancy between it and the English translation approved by the Allied high commission in Germany and printed in Appendix A of John Ford Golay's *The Founding of the Federal Republic of Germany* (Chicago: The University of Chicago Press, 1958) p. 255. The point at issue is a minor one which in no way affects the author's fundamental argument. Instead of what is printed on p. 22 the translation given in the above reference is: "No one may be compelled to perform any religious act or ceremony, to participate in religious exercises or to use a religious form of oath."

However, in place of "to take part in any meeting or ceremony of a church" (p.22) an official of the German Embassy in Tokyo informally suggests that the wording be "to take part in any act or ceremony of a church".

Incidentally, Article 136 of the Weimar Constitution was incorporated into the *Basic Law for the Federal Republic of Germany* by Article 140 thereof, and came in force May 23, 1949.

W. P. W.

# THE NEW RELIGIONS OF JAPAN

By H. Neill McFarland

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On September 28, 1956, two weeks after my arrival in Japan, I went in the company of five other foreigners to visit the headquarters of the Tenri-kyo sect near the city of Nara, the ancient capital of Japan. I had some knowledge of Japan's so-called "New Religions"\* and of Tenri-kyo<sup>a</sup> in particular prior to going to that country, but what little I knew had not led me to expect what I saw and experienced that day. There on the historic Yamato Plain the devotees of this sect are developing an astonishingly completed and elaborate "world" headquarters.

Cordially received by the officials of Tenri-kyo and assigned knowledgeable guides, we were privileged

to inspect in detail the various installations and the life that centers in them. Two great sanctuaries, built in the impressive architectural style which usually is associated with Japanese Buddhism, are at the heart of the area; indeed, they are presumed to stand at the very center of the universe, where the original creation of man occurred. One is dedicated to the worship of Tenri-O-no-Mikoto,<sup>b</sup> the God of Tenri-kyo; while the other is the abode of the living spirit of the foundress of the sect, Mrs. Nakayama Miki.<sup>c</sup>

Otherwise, the headquarters precinct includes a complete school system(kindergarten to university), a library of 600,000 volumes, a publishing house, an ethnological

*a.* 天理教 *b.* 天理王命 *c.* 中山みき

\* For a comment on this term see page

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## THE NEW RELIGIONS OF JAPAN

museum, dormitories to accommodate (in Japanese fashion) more than 150,000 people, dining halls for thousands, a hospital and sanitarium, an olympic-style swimming pool, and numerous office buildings and residences.

Wherever we went we encountered eager, devoted people for whom Tenri City is the center of the universe. Most of them were wearing the traditional black *happi*<sup>a</sup> coat with the name of the sect on the back and the name of their local church on the lapel. Having come as pilgrims from all parts of Japan, they were occupied in a variety of ways. Some devotees were at worship; others were receiving instruction; a few were just seeing the sights; and perhaps the majority were engaged in "consecrated labor," their voluntary contribution to the maintenance or improvement of the sacred precinct. Buildings, people, activities—all combined to give an impression of intense religious vitality.

My amazement at what I had seen and experienced at Tenri was heightened later that day, when,

on our return journey, we stopped briefly at Horyuji,<sup>b</sup> the oldest Buddhist temple in Japan. Lovely, quiet, hoary, this temple is seldom now the goal of earnest pilgrimages. Maintained in part and protected by the government as a "national treasure," it is more a museum than a religious center. The visitors are largely sightseers, school children on excursions, photographers, and picnickers. The priests are ticket sellers and ticket takers, vendors of pictures, post cards and religious articles, and guardians of the artistic treasures.

To me, having my initial face-to-face experience with these two aspects of Japanese religion, the contrast between Tenri and Horyuji was startling. Are Japan's New Religions displacing the old ones? Is Buddhism in Japan as passé as Horyuji? Actually, as I was to discover, neither Tenri-kyo nor Horyuji is completely typical of that branch of Japanese religion which it represents. Tenri-kyo, founded in 1838 and now numbering upwards of 1,500,000 adherents, is the oldest, largest, and most in-

a. 法被 b. 法隆寺 \* As of Dec. 31, 1958 the total was 2,047,000. Ed.



fluent of all the New Religions. Horyuji, on the other hand, is one of three nominal "head" temples of the almost defunct Hosso<sup>a</sup> sect which passed the zenith of its religious vitality over a thousand years ago. Not all of the new sects are flourishing, and not all of the old sects are decadent. Nevertheless, in character, if not in intensity, this experience proved to be an accurate orientation in one important aspect of the religious life of present-day Japan. The old traditional religions, failing to demonstrate their relevance to current needs, are losing much of their vitality. The New Religions, accepting as their mission the assuagement of those needs, are mushrooming in number, in size, and in *apparent* effectiveness.

As a group these sects often are designated as *Shinko-Shukyo* ("Newly-arisen Religions"), but, inasmuch as many of the leaders of the sects now regard this term as one of opprobrium, it seems desirable rather to refer to them as *Shin-Shukyo* ("New Religions"). Together they constitute a socio-religious

phenomenon which has come to particular prominence since the end of World War II. However, it is important to remark immediately that these sects are not in every instance really new. For example, two of the largest and most active sects are Tenri-kyo and Konko-kyo, each of which has been in existence for about a century and formerly was officially recognized and registered as a sect of Shinto. Furthermore, many other currently active sects are essentially revivals of abortive movements that have appeared at various times during the past half century or so. Actually, very few of these sects are of postwar origin.

One of the most significant facts to note in this whole matter is that, prior to the end of World War II, Japan never had had real freedom of religion. For at least a hundred and fifty years the underlying social conditions in Japan have been such as to encourage the rise of new religions, but for much of that time, particularly during the last seventy-five years, the policies of the government have been aimed at

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## THE NEW RELIGIONS OF JAPAN

checking their growth. The guarantee of religious freedom in the Meiji Constitution of 1889 was little more than a propaganda device to relieve the anxiety of Western powers who were troubled by occasional acts of Japanese hostility toward Christians. In actual practice the government set up certain categories of religious bodies, which it was willing to recognize, and then required that all religious movements register and operate within one or another of these. Hence, at the end of World War II, when complete freedom of religion was established as one of the cardinal principles in Japan's new day, the "lid was off" and the way was open for innumerable incipient movements to become independent sects, for "prophets" to let their voices be heard, for charlatans and quacks to have their day.

Actually it is impossible to determine exactly how many New Religions there are. In part this is due to the fact that there is some disagreement concerning what constitutes *the* "New Religions" or *a* "New Religion." A proffered general

working definition of the latter has been phrased as follows:

[A "New Religion" is] a religious organization, operating on a denominational level outside the so-called established religions, which has created its own special system of teachings with a somewhat unique emphasis and has come into existence in recent years, particularly in the post war period.<sup>1</sup>

This statement, however, failing to specify clearly unambiguous criteria serves better as an illustration of a judgmentary quandary than as a definition. For example, how is one to determine when a movement of a Shintoistic or Buddhistic origin ceases to be a subset of Shinto or Buddhism and becomes a New Religion? Again, in a cultural history as old as that of Japan, what is the relative meaning of "recent years"?

In my own approach to this study I am inclined to think that the term "New Religions" is useful primarily as a designation for a widespread socio-religious movement, which is manifested phenomenologically in scores, perhaps hundreds, of diverse sects and

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<sup>1</sup> Quoted by William P. Woodard, "Japan's New Religions," *Japan Harvest*, V (1957), p. 18.

subjects. It is my opinion, therefore, that the effort to define *the* "New Religions" or *a* "New Religion" is somewhat irrelevant. It is perhaps more to the point to inquire, concerning the whole welter of these sects and subjects, whether and to what extent it is valid to consider them generically and to seek among them certain recurrent factors which may be singled out as the characteristics of a broad movement, largely irrespective of the age or degree of independence of any particular group under examination. On the basis of my own limited research, I am ready to affirm that such a consideration and such a search are valid. Subsequently I shall analyze the New Religions from this perspective, but first I want to describe briefly seven sects with which I had some contact during ten months in Japan. It is important that this be done at this point, for these sects are fairly representative of the total range of the New Religions and they constitute the major evidential basis for my later generalizations and analyses. These seven sects, in the order of their

description, are Tenri-kyo Konkokyo, Seicho-no-Ie, PL Kyodan, Itōtōen, Risscho-kosei-kai, and Sōka Gakkai.

### Representative New Religions

#### 1. Tenri-kyo

As we have noted already, the oldest of the religions called "new" is Tenri-kyo. Founded among peasants in 1838 by Mrs. Nakayama Miki (1798-1887), it must be considered in certain respects as the precursor of the New Religions, in other respects as one of them.

The foundress was a remarkable woman—so remarkable, indeed, that she is believed by the faithful to have been the manifestation of God on earth. Many of the words which she spoke—often while in a trance—have been recorded as revelation; and the deeds which she performed and the ceremonies which she devised have become the pattern of Tenri-kyo life and worship. Much of her effort was directed to healing, the success of which attracted numerous followers; but her activities also aroused the suspicions of the government and led to considerable harrassment from

that quarter. This latter was occasioned in part by the fact that the rise of Tenri-kyo was synchronous with a wave of peasant revolts. Indeed, there seems to have been some correlation between nascent Tenri-kyo and certain ecstatic dances inaugurated by peasant groups who claimed to have seen lucky charms falling from the sky as earnest for the success of their demands for freedom. The dances were followed on occasion by fanatical rioting.<sup>2</sup>

Tenri-kyo has had a checkered history. While it is now an independent religion, at various times it has been registered, according to governmental directives, as a sect of Buddhism and of Shinto. Indeed, because of its inclusion as one of the thirteen bodies of Sectarian Shinto, recognized by the Meiji government in 1882, it still is often classified as a Shinto sect.\* This, however, is a designation which does not please the present leaders of the movement.

The doctrine of Tenri-kyo is simple and practical. The worship

of the sect is directed to Tenri-O-no-Mikoto ("Lord of Divine Wisdom"), conceived as the sole existent deity, who is the creator of all things and the gracious sustainer of life. He is characteristically referred to as *Oya-Gami*<sup>a</sup> ("God the Parent"). This God chose Nakayama Miki as his dwelling and by her reveals his purpose and will to his children. He calls them to live a happy and peaceful life as brothers and sisters one of the other. To those who have not found such a life he gives opportunities for reform. He sends warnings in the form of disease or other misfortune. These are not punitive in character but are intended to guide errant ones to a careful self-reflection. He teaches them that their lives have lost their luster because of an accumulation of "dust" resulting from their enslavement to self-interest in this life, or perhaps in some previous existence. (This undoubtedly reflects a Japanese housewife's effort to describe the operation of the well-known Bud-

<sup>2</sup> Hideo Kishimoto (ed.) *Japanese Religion in the Meiji Era* (Tokyo: Ōbunsha, 1956), pp. 320, 326.

\* Tenri-kyō itself was not so recognized by the national government until 1908. Ed. a. 親神



dhist concept of *Karma*). This hindrance must be swept away if one wishes to attain *yoki-gurashi*<sup>a</sup> ("the joyous life"). There are several aids to this accomplishment. Foremost among them is the Foundress, who as teacher and exemplar, is the divine model of life. Also, participation in the rites which she ordained and the performance of *hinokishin*<sup>b</sup> ("devoted labor") are particularly efficacious in achieving purification. *Yoki-gurashi*, the goal, is in part an apocalyptic ideal, in part a present attainment. It describes an eventual day of peace when all the world will return to God the Parent; it also is the good life of the present when by God's enabling grace the mind has been made pure.

In its organization Tenri-kyo is very highly centralized. At the head of the sect is the *Shimba shira*<sup>c</sup> ("Patriarch"), a descendant of the foundress. The third Patriarch, currently in office, is Nakayama Shozen,<sup>d</sup> the great grandson of Miki San. He is the chief teacher and priest for the world membership of Tenri-kyo. In Japan

alone there are about 15,000 churches, each of which is subsidiary to one of 120 "main" churches, and all are responsible ultimately to the headquarters at Tenri City. In addition to these, Tenri-kyo churches also have been established abroad, especially in other Asian lands, at the time of Japan's occupation of them, and in countries of the Western Hemisphere where there is a substantial Japanese immigrant population. Pastors and missionaries for all these churches are trained in Tenri University. Indeed, it is significant that this university was organized in 1926 as a school of foreign languages for the training of missionaries, and did not attain university status until 1949.

An individual becomes a member of Tenri-kyo simply by enrolling in one of the churches and making a financial contribution. His membership is then announced and he agrees to remove the *Butsudan*<sup>e</sup> ("Buddha shelf") from his home and replace it with the Tenri shelf, objects for which are supplied by headquarters. He will be ministered

a. 陽気ぐらし b. ひのきしん c. 真柱 d. 中山正善 e. 仏壇

to by the *kyoshi*,<sup>a</sup> the teacher or pastor of the local church, but he is encouraged to think of Tenri as the real Mecca of his religious life. Ideally, he will make a pilgrimage there once a month at his own expense and, on occasion, spend several days there engaged voluntarily in construction or maintenance work. In any event, he will try to visit there at some time on one of the two major annual festivals. These are held on October 26th and January 26th, commemorating respectively the founding of Tenri-kyo and the death of the Foundress. Normally about 100,000 persons gather for these occasions. I was present for the fall observance in 1956 and was thoroughly amazed by the apparent ease with which this throng of pilgrims was accommodated in the dormitories and dining halls. Another impressive feature on this occasion was the display of more than 15,000 lanterns, each one of which had been contributed by, and inscribed with the name of, a local Tenri-

kyo church. These were mounted in double-decked rows along the major thoroughfares of Tenri, where they shone as a beautiful and spectacular reminder of the size and scope of the religion.

Nearly all of the devotees of Tenri-kyo are peasants or laborers. However, there are indications that conscious efforts are being made to gain a favorable hearing among more sophisticated groups. To this end, in part, a large library is maintained, which includes a number of rare volumes from both the East and the West and a remarkable collection of books on Christian missions.<sup>3</sup> Furthermore, by the ready admission of the leaders of the sect, their doctrines are being amplified by gleanings from Christianity and other major religions. In addition, as the sect has established hospitals in recent years, they have been staffed by qualified medical doctors, who in most instances are not members of Tenri-kyo. While the reports persist that in the outreach of the local churches,

<sup>3</sup> These items are listed in a *Catalogue of Special Books on Christian Missions* (2 volumes, Tenri-kyo Press, 1955).

a. 教師

faith-healing practices of a rather bizarre sort continue, in the hospitals no ritual technique is employed. Finally, the present Shimbashira is a man of considerable culture who usually impresses quite favorably his rather frequent "distinguished" visitors. He has traveled abroad extensively. He is a bibliophile and a man of discerning artistic tastes. One of the finest ethnological museums in Japan has been established at Tenri City, largely through the efforts and encouragement of the Shimbashira. Thus, although the main strength of Tenri-kyo is among the unsophisticated masses, in its aspiration to become a world faith, it is seeking that level of maturity which will enable it to a wider and more erudite audience.

## 2. *Konko-kyo*

Approximating Tenri-kyo in both age and popularity is Konko-kyo.<sup>a</sup> It, too, was founded among peasants by a peasant, but now has its greatest strength in urban areas. The movement was born in 1859, when

Kawade Bunjiro<sup>b</sup> (1814—1883),<sup>4</sup> an uneducated farmer, emerged from a serious illness convinced that he had been called to be "the medium of communication" between mankind and God. In this conviction, at the age of fifty-five, he abandoned his life as a farmer and became a minister of religion.

As in the case of Tenri-kyo, Konko-kyo is listed among the thirteen Shinto Sects which were recognized by the Meiji government.\* Here again, however, the designation is a questionable one. In a conversation with a priest of the sect in Osaka, I asked about the adequacy of this classification. In substance his reply was that, if a religion originating in Japan must be classed as Shinto, then Konko-kyo is Shinto; however, the God worshiped in this sect is not a deity of old Shinto. This is an important distinction. Konko-kyo is devoted to Tenchi-Kane-no-Kami,<sup>c</sup> the great father of the universe, a God who revealed himself first to the founder.

<sup>4</sup> There are many variant ways of referring to the founder of Konko-kyo, including alternative renderings of his personal name and honorific appellations. He is known as Bunjiro Konko, Konko-Daijin, Ikigami-Konko-Daijin, Ikigami-Konko-Okami, and Shin-jin Bun.

a. 金光教 b. 河出文次郎 c. 天地金之神 \* in 1900. Ed.

## THE NEW RELIGIONS OF JAPAN

Early in the Meiji period, in compliance with a governmental decree, the sect adopted three Shinto deities as manifestations of their one God, since no sect could be recognized officially and be permitted to exist unless it had Shinto deities. However, when this requirement was lifted in 1946,<sup>†</sup> the three extraneous gods were dropped. Now Konko-kyo is virtually monotheistic, although in its tolerance of the worship of other sects it refuses to deny outright the existence of their gods. Nevertheless, the sect does have certain real affinities to Shinto. These are perhaps most obvious in certain ceremonies, when the garb of the officiants, the altar furnishings, and the food offerings made to the deity are all in the traditional Shinto pattern.

The teachings of this sect are simple but strongly theistic. God is the creator of heaven and earth. All life is sustained by grace, which is the manifestation of divine virtue. No person is born by human power; he cannot heal his own illnesses; he cannot control himself by his own free will. He lives and acts

only by the grace of God, who as the Divine Parent, cares for his children in life and in death. God has called mankind *Ujiko*<sup>a</sup> ("children of one family"), thereby proclaiming his parental love and, at the same time, enjoining his devotees to love each other and to pray for the welfare of all and for the peace of the world. Such love and prayerful concern, which conduce to happiness and prosperity, are both the duties and the fruits of faith. On the other hand, ignorance of God's love and violation of his commandments are the causes of suffering.

In contrast to some of the other New Religions, Konko-kyo repudiates many of the baser aspects of popular religion, such as magic, divination, and exorcism. Rather it places major stress on diligence in attending the services of worship and listening attentively to the sermons. It insists that faith be sincere and that it be manifested in daily life.

My own contacts with Konko-kyo were limited to two visits to a large church in Osaka, a major

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a. 氏子 † in 1945. Ed.



industrial city, where the sect seems to be especially strong. I was most impressed by the pattern of worship. There services are held daily, at 6:00 a.m., 2:00 p.m., and 8:00 p.m. The times have been set with a view to accommodating the laboring people. Between three and four hundred worshipers are in attendance at each service. Except on festival occasions, when the priests of several churches join forces and make food offerings to the God, the service is not elaborate. It consists mainly of prayers, some of which are chanted at length in unison with a most impressive effect. The service is followed by a sermon. Overall, Konko-kyo gives the impression that it possesses a strong core of sincere piety, of honest self-inspection, and of benevolent social concern.

### 3. *Seicho-no-Ie*

The sect which has attracted the greatest number of adherents from among the intelligentsia is Seicho-

no-Ie<sup>a</sup> ("House of Growth"), which has a membership of about 1,000,000. The founder is Taniguchi Masaharu, who, since 1930, has parlayed his studies in various religions and his skill in writing first into a successful publishing business and, subsequently, into a flourishing religious movement. Though he has at times achieved some notoriety for his remarkable vacillations with the winds of opportunism (he was for a time an ultra-nationalist and supporter of Emperor worship) his skill as a writer has enabled him to escape stigmatization. He is today one of Japan's most prolific authors. His output includes a multi-volume Scripture for his sect and innumerable other books, tracts, and magazines in both Japanese and English. He has published one major work in English, *Divine Education and Spiritual Training of Mankind*, to which five "forewords" have been contributed by leaders of various "divine science" movements in the United States.<sup>5</sup> A

<sup>5</sup> The Scripture of Seicho-no-Ie is *Seimei-no-Jisso* ("Truth of Life") which according to an advertisement in the sect's monthly magazine, *Seicho-no-Ie* (Vol. VI, No. 4, April, 1957), has sold 8,000,000 copies in the past twenty-five years. *Divine Education and Spiritual Training of Mankind* (Tokyo: Seicho-no-Ie Foundation, Divine Publication Department 1956) is described as the "essence"

careful peruser of both Christian and Buddhist literature, Taniguchi has borrowed copiously from both sources and has worked literary wonders with his gleanings. The nature and impact of this work are aptly indicated in the statement of a young Japanese scholar in commenting on the attraction of "brightly refurbished teachings from the old religions, done in beautifully refined passages."<sup>6</sup>

The message of Seicho-no-Ie is beamed to the people at a conscious-need level. Ill health, strained husband-wife and in-law relations, and behavior problems in children are typical subjects of concern. Taniguchi's diagnosis and therapy in all such cases are based on the principle that man is a child of God created for happiness in an "Edenic Paradise" attainable in this world. Illness has only an apparent reality. It is simply an illusion which results from a lack of gratitude. Similarly, other untoward situations

are actually the reflections of the mind of an ungrateful or bitter person. Hence, healing comes by the rectification of the mind through faith in God.

It is my impression, derived from reading some of the literature of Seicho-no-Ie and attending one of their meetings, that there are three techniques in particular by which "saving faith" may be attained. The first is reading the Scripture and related literature. In the reported case histories which I have read, it is not always clear whether the efficacy of this practice is more related to understanding or to merit. The second technique calls for the repetition of an expression of gratitude (*arigato gozaimasu*, "thank you") until a genuine sense of gratitude both to and for persons and things becomes a reality. Finally, when evidence of healing is discernible, the beneficiary is enjoined to testify to its reality and the manner of its achievement, both to

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of *Seimei-no-Jisso* in an English translation. When visiting the sect's headquarters in Tokyo, I asked an attendant at the book stall how many books Taniguchi had written. He replied that he did not know and that he did not suppose that the Founder himself knew.

<sup>6</sup> Kobayashi Sakae, "Changes in the Japanese Religions after World War II" (Unpublished STM Thesis, Union Theological Seminary, New York, 1957), p. 98.

## THE NEW RELIGIONS OF JAPAN

make the new faith secure and to witness to others in their needs.

While these three seem to be the most clearly sanctioned techniques, there are also admonitions to pray and apparent admissions of the usefulness of spiritualism and other occult forms.

It is my understanding that, apart from the gatherings at the modern headquarters building in Tokyo, most meetings of Seicho-no-Ie are held in private homes, I was a visitor in one such meeting, which was attended by about seventy-five people and was addressed by a university professor. The program was preceded by the unison recitation of portions of the Scripture, in which each new arrival joined as

he had seated himself on the floor. When all were assembled, an official introduced the speaker who then spoke for two hours and a quarter in a most vivid manner. His speech was followed by a number of personal testimonies, relating stories of illness and family tension which had been cleared up by the development of a sense of gratitude. These were remarkable utterances, partly because of their intense emotional undertones and partly also because such frankness in revealing one's inner struggles seems so atypical of the Japanese. The meeting was concluded with a period of informal fellowship and the serving of refreshments.

(To be continued)

**Note:** In reprinting this essay, as in the original, there are no vowel marks in the Japanese words. Ed.

# SOKA GAKKAI AND THE NICHIREN SHŌ SECT (2)



— An Institute Study —

## A Brief Outline of The Doctrine of Shakubuku (*Shakubuku Kyōten*)<sup>a</sup>

Edited by the Educational Department of Sōka Gakkai  
under the supervision of Jōsei Toda.<sup>b</sup> (Revised June 1958)

### PREFACE

Twenty-two years has passed since our predecessor, the late Tsunesaburō Makiguchi,<sup>c</sup> established the Value-Creation Education Institute (Sōka Kyōiku Gakkai<sup>d</sup>) in 1930.

Mr. Makiguchi created this society mainly for the purpose of studying pedagogy, but when he became deeply inspired by the Great Saint Nichiren's<sup>e</sup> teachings as propounded by the Nichiren Shō Sect,<sup>f</sup> he made forced conversions (*shakubuku*)\* the objective of this society. After that he exerted himself in trying to find a way in which the lofty philosophy of the Great Saint Nichiren could be interpreted in modern language. Since his death, I have succeeded to his position and have worked very hard in order to help people to understand the Great

a. 折伏教典 b. 戸田城聖 c. 牧口常三郎 d. 創価教育学会 e. 日蓮 f. 日聖正宗

\* *Shakubuku* 折伏 means literally "to destroy and conquer." It is translated in this journal as "forced conversion," because that is precisely what the technique is intended to accomplish.



## SOKA GAKKAI AND THE NICHIREN SHO SECT

Saint Nichiren's philosophy more easily and precisely.

The Nichiren Shō Sect has declined recently and many evil objects of worship prevail. Consequently, as the Great Saint Nichiren predicted, Japan has experienced a crisis which resulted in national ruin. At this time I feel keenly the need of actively propagating the Nichiren Shō Sect doctrine in accordance with the Great Saint Nichiren's will, as well as the necessity for some explanation in modern language of what is meant by forced conversion.

The great march for forced conversions, begun on May 3, 1951, has brought a great many comrades into our camp, so that it is necessary to teach them the outline of the doctrine and make them understand the theory of forced conversions and the spirit of the Society.

Fortunately, as a result of the training given by Mr. Makiguchi and the work of the past seven years since the re-establishment of the Society, we have gained many members of the Education Department of whom I am very proud. It is this glorious group that has helped me complete this book. By reading it readers can understand clearly the outline of Nichiren doctrine and the theory of forced conversion.

I earnestly hope that our members by the use of this volume may become devoted to the practice of forced conversion.

Jōsei Toda

October 13, 1951

# CONTENTS

## General

### I The Problem of Life

- |                               |                             |
|-------------------------------|-----------------------------|
| 1. The Essence of Life.       | dha Bodies: Law,* Reward,** |
| a. Mystery of life.           | Transformation.†            |
| b. Life in the three worlds.  | 3. Great Profit.            |
| c. Eternal life.              | a. Eternal happiness.       |
| d. Continuity of life.        | b. Living is pleasant.      |
| 2. Eternity of the Three Bud- |                             |

### II Value Theory

- |                             |                               |
|-----------------------------|-------------------------------|
| 1. Value.                   | c. Good and evil.             |
| 2. Cognition and Valuation. | d. Non-good and non-evil.     |
| 3. Contents of Value.       | e. Major good and major evil. |
| a. What is beauty?          | f. Highest good and highest   |
| b. What is profit?          | evil.                         |
| c. What is goodness?        | g. Empty good and empty evil. |
| 4. Standards of Valuation.  | h. Truth and falsehood.       |
| a. Beauty and ugliness.     | i. Right and wrong.           |
| b. Gain and loss.           | j. Half-crazed personalities. |

### III Doctrine of "Three Thousand Worlds in One Mind"††

- |   |  |
|---|--|
| 1. Ten Realms: Hell, Hungry<br>Ghosts, Brutes, Demons, Hu-<br>man Beings, Heavenly Beings,<br>Hearer-Saints, Cause-Knowers,<br>Bodhisattvas, Buddhas. | stance, Power, Activity, Direct<br>Cause, Indirect Cause, Effect,<br>Reward, Consistency (begin-<br>ning-ending-completing). |
| 2. Ten Categories of Existence:<br>Manifestation, Essence, Sub-   | 3. Three World Beings.   |
|   | 4. Three Thousand Worlds in<br>One Mind of Practice.   |

\* *hosshin* 法身 (*dharma-kāya* Skt.)

† *ōjin* 応身 (*nirmāṇa-kāya* Skt.)

\*\**hōjin* 報身 (*sambhoga-kāya* Skt.)

††*ichinen sanzen* 一念三千

#### IV Object of Human Life and Happiness

#### V Relation between People in the Latter Days and the Great Saint Nichiren

- |   |  |
|---|--|
| 1. Reason Why We Have no Relation with Sakyamuni. | the True Buddha in the Latter Days.                            |
| 2. Three Kinds of Lotus Sutra*                    | 4. The Great Saint Nichiren as Savior and the <i>Maṇḍala</i> . |
| 3. The Great Saint Nichiren as                    |  |

#### VI Criteria for Criticizing Religions

- |  |  |
|--|--|
| 1. Three Evidences: Literary, Theoretical, and Actual. | a. Buddhism and other religions.   |
| a. Literary evidences.                                 | b. Mahayana Buddhism and Hinayana Buddhism.  |
| b. Theoretical evidences.                              | c. Pseudo-Mahayana and True-Mahayana.  |
| c. Actual evidences.                                   | d. Latter part and former part of Lotus Sutra.   |
| 2. Five Categories.                                    | e. Sowing and harvest.   |
| a. Teachings.  | 4. Five-fold Three <sup>c</sup> Steps, Four-fold Selection and Rejection, Three-fold Secrets, etc. |
| b. Capacity.   |  |
| c. Time.   |  |
| d. Country.  |  |
| e. Sequence of the Prevalence of Teachings.            |  |
| 3. Five-fold Relation.                                 |  |

#### VII Buddhism in the Life of Sakyamuni and a Criticism of Buddhist Sects

- |                                       |  |
|---------------------------------------|--|
| 1. Buddhism in the Life of Sakyamuni. | c. Jōdo <sup>c</sup> and Shin. <sup>d</sup>                    |
| 2. Criticism of Buddhist Sects.       | d. Zen. <sup>e</sup>   |
| a. Tendai. <sup>a</sup>               | e. Others.   |
| b. Shingon. <sup>b</sup>              | Kegon, <sup>f</sup> Hossō, <sup>g</sup> Ritsu, <sup>h</sup>    |
|                                       | Sanron, <sup>i</sup> Jōjitsu, <sup>j</sup> Kusha, <sup>k</sup> |

\* Hokekyō 法華經 (*Saddharma-puṇḍarika-sūtra* Skt.)

a. 天台宗 b. 真言宗 c. 浄土宗 d. 真宗 e. 禅宗 f. 華嚴宗 g. 法相宗  
h. 律宗 i. 三論宗 j. 成実宗 k. 俱舍宗

# VIII The Nichiren Shō Sect and a Criticism of Other Nichiren Sects and Other Religions.

- |  |  |
|--|--|
| <p>1—3 (These paragraphs emphasize that the Nichiren Shō Sect is the truest form of Buddhism and attack other Nichiren sects. Ed.)</p> <p>4. New Religions</p> | <p>a. Reiyū Kai.</p> <p>b. Risshō Kōsei Kai.</p> <p>c. Kōdō Kyōdan</p> <p>d. Kokuchū Kai and others</p> <p>e. Nihonzan Myōhōji and Daijō-kyō</p> |
|--|--|

## IX History of the Nichiren Shō Sect

### X Object of Worship of the Nichiren Shō Sect

- |   |  |
|---|--|
| <p>1. The Problem of the Object of Worship.</p> <p>2. The Object of Worship of the Nichiren Shō Sect.</p> <p>3. Merit of the Object of Wor-</p> | <p>ship.</p> <p>4. Those Who do not Respect This Object of Worship Must be Punished.</p> |
|---|--|

### XI Religious Reformation and the Nichiren Shō Sect

- |   |  |
|---|--|
| <p>1. Birth of Buddhism and Martin Luther.</p> <p>2. The Great Saint Nichiren and</p> | <p>the Reformation.</p> <p>3. Reformation and World Peace.</p> |
|---|--|

### XII Problem of *Shakubuku*

- |  |   |
|--|---|
| <p>1. What is <i>Shakubuku</i>?</p> <p>2. <i>Shakubuku</i> is a Difficult Act.</p> | <p>3. Great Merit of <i>Shakubuku</i>.</p> <p>4. Directions for <i>Shakubuku</i>.</p> |
|--|---|



SPECIAL TREATISE

**1. For People Who are Indifferent to any Faith.**

- a. One who does not become interested in any faith.
- b. One who does not recognize the necessity for faith.
  - (1) One who depending upon science, denies faith.
  - (2) One who, depending upon morality, denies faith.
- c. One who says he has no unhappiness to be cured by any faith.
- d. One who does not think he will become fortunate if he has a faith.
- e. One who is happy at present.
- f. "Keep deities at a respectful distance lest you should offend them."\*

**2. For Persons Who are Opposed to Faith.**

- a. Why the Nichiren Shō Sect has not been prevalent?
- b. Why the Sōka Gakkai has become prevalent?
- c. One who is opposed to faith.

- d. One who says religion is superstition.
- e. One who has had enough of faith.
- f. One who does not know he may be punished.
- g. One who says that it seems queer to seek profit from religion.
- h. One who does not understand that a certain religion gives him profit.

**3. For Persons Who are Interested in Other Religions.**

- a. One who says that it is not good to speak ill of other religions because any religion will do.
- b. One who says that belief is enough, if one's mind is satisfied.
- c. One who is grateful to a certain religion because it tells one's fortune.
- d. One who says that it is enough to recite the Title.\*\*
- e. One who says that any

\* *Sawaranu kami ni tatari nashi* さわらぬ神に、たたりなし "Let sleeping dogs lie."

\*\* The Title (*Daimoku* 題目) is the expression *Namu Myōhō-rence-kyō*, that is, "Adoration be to the Lotus of the Perfect Truth!"

*maṇḍala* in the Great Saint Nichiren's own handwriting will do.

- f. One who says that to worship the image of the Great Saint Nichiren is enough.
- 4. For Persons Who Seek Faith.**
- a. What is the difference between this religion and the others? (The fundamental difference lies in the *Maṇḍala*).
  - b. Why is this religion superior to all others?
  - c. The reason why the religion handed down from one's ancestors should be given up.
  - d. The reason why household shrines and charms should be removed.
  - e. What is the relation between science and religion?
  - f. About the Nichiren Sect.
  - g. The meaning of heresy.
  - h. The meaning of faith.
  - i. Why should one worship the *Maṇḍala*?
  - j. One who seeks full understanding.
  - k. One who says that he will practice what he understands.
  - l. One who says he will believe the religion if he really suffers

divine punishment.

**5. For the Believers of the Nichiren Shō Sect.**

- a. The relation of the Nichiren Shō Sect and Sōka Gakkai.
- b. What is the Title?
- c. What is meant by slandering the Law?
- d. Why should we practice *shakubuku*?
- e. The three kinds of laws: world law, state law, and the Buddhist Law.

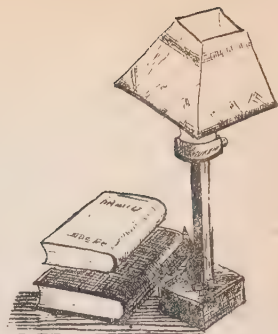
**6. The True Character of Heretical Religions and Folk Lore.**

- a. True character of gods and the doctrine of the soul.
- b. Superstition and mystical power.
- c. Criticism of main heretical religions.
  - (1) Shinto
  - (2) Christianity
  - (3) Tenri-kyō
  - (4) Konkō-kyō
  - (5) Seichō-No-Ie
  - (6) Ananai-kyō
  - (7) Moralogy
  - (8) PL Kyōdan
  - (9) Meshiya-kyō
  - (10) Vulgar faiths (Inari, Kishi Mojin, Fudō, Jizō, Kannon, Taishaku, Kōjin, Kōmpira, Ebisu, Daikoku, Yama-no-kami)
  - (11) Divination

# REVIEWS

## The Practice of Zen

by Chang Chen-chi  
New York: Harper & Brothers,  
1959. xi, 199. \$ 4.00



In reviewing "The Practice of Zen" by Prof. Chang Chen-chi, instead of introducing this book in detail chapter by chapter, it may be more useful for readers who are more or less interested in studying Zen, if I take up only one problem and clarify it, showing how the tradition of Zen has changed with the times.

Zen<sup>a</sup> in India, that is, the concept of *dhyāna* or *jhāna*, is not identical with Zen in China; and Zen in China before the middle of the fourteenth century was remarkably different from that which came later. Therefore, when we characterize Zen, disregarding the transitions and changes that have taken place, there is a danger that misunderstandings may arise.

What made me feel very strange and at the same time interested me as I read this book was that

the author interpreted *kyōgyō* 経行 (literally, "strolling," pronounced *kinhin* in Japanese Zen Buddhism) as "running" in a large circle.

This term originally meant to stroll quietly for a while in the meditation hall in order to prevent falling asleep in *Zazen*<sup>b</sup> (meditation) but in Chinese Zen in the seventeenth century it meant "running about." In Japanese Zen, there is no monastery where such an act as "running about" is to be found. At one time in Japanese Zen history *kinhin* was much discussed. This gives us a clear illustration of the fact that Chinese Zen of the seventeenth century is different from Japanese Zen.

In the middle of the seventeenth century, Ingen<sup>c</sup> of the Ming dynasty came to Japan and introduced Zen. However, at that time Japanese Zen was already flourishing with

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a. 禪 b. 坐禪 c. 隱元

traditions dating from the thirteenth century and Ingen's Zen was bitterly criticized. It was asserted that Chinese Zen in the sixteenth and seventeenth centuries was not genuine Zen, but was a mixture of Pure Land Buddhism and that it was this kind of Zen that Ingen had introduced. One specific criticism made by Japanese Zen priests was that the priests of the Ming era ran rapidly about and looked crazy. Chinese Zen in the sixteenth and seventeenth centuries appears to have performed this ceremony accompanied by the frequent use of such musical instruments as drums, *nyō*<sup>a</sup> and *hachi*.<sup>b</sup>

I suppose that, because this ceremony was very noisy and clamorous, the act of *kinhin* naturally became a noisy act of running about. At any rate this was indisputably a strange custom which did not exist in the Tang and Sung dynasties, that is, in the seventh and the thirteenth centuries when Zen had previously flourished in China.

Evidently the Zen, which the author of this book acquired in a

monastery in China when he was young, was derived from Chinese Zen of the sixteenth and seventeenth centuries.

In this review I have no intention of expressing my opinion about this kind of Zen, but I should like to call attention to the necessity of noting that Zen has varied considerably with the times and should not be defined only according to the type prevalent in one age.

Zen which is known in Europe and America owes much to Japanese students and masters of Zen, so I should like to find some significance in his work that is different from works written by Japanese. As a new Chinese introducer of Zen, the author has given us a very interesting description and has played a role in heightening the interest of foreigners in Zen. I expect that after him more and more Chinese students of Zen will appear.

Frankly speaking, there are not a few things in Zen which were established and developed in China, that should be understood through Chinese thought. Moreover, Zen

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a. 鐃 b. 鈸



## REVIEWS

terms in the Sung dynasty were influenced by the colloquial language of the time. In order to understand precisely the meaning of Zen terms, a broader and deeper knowledge of Chinese is required. Therefore, I think there is not a small field of study imposed on Chinese students of Zen. Many things are to be expected from the labors of this author and his successors.

This book seems to have been intended to let many people know about Zen rather than as a scientific treatise. Consequently, to expect to find any detailed scientific inquiry in this book is beside the point, and I shall refrain from demanding this. However, for the sake of the readers ignorant of Zen, if there are any, I should like to add that there is much more literature that is important in clarifying Chinese Zen than has been employed by this book. This book, however, contains many statements taken from the literature of Zen written by Chinese moderns, which may be good for reference and useful in learning about Chinese Zen today.

In regard to words used in the

translation, for example, it is confusing to translate both 五祖弘忍 (*Goso Kōnin*) and 五祖法演 (*Goso Hōen*) in the same way as "Fifth Patriarch." Goso in Goso Hōen is the name of a mountain, Tōzan 東山, where Goso Kōnin lived. Tōzan came to be called Goso-zan 五祖山, because Goso Kōnin lived there. Hōen called himself this, because he also lived there. Therefore, it may be better to translate this word in this meaning.

As the translated questions and answers of Zen are far more understandable here than in Chinese, this book may offer a good key for acquiring knowledge of Zen for Japanese of the younger generation, who have become more accustomed to reading English than Chinese classics.

In conclusion, I want you to remember that while you may feel that I have not paid respect to the author, if you know that Zen priests are accustomed to praise another by means of speaking ill of him, you can understand that I respect the author from the bottom of my heart. I earnestly hope that the writer will come to Japan some

## REVIEWS

day to look at Japanese Zen. It many people know the significance  
may be very helpful for the persons of Zen, to understand each other.  
who study Zen and try to make Shōkin Furuta

Enkakuji. Kamakura

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## THE PRACTICE OF ZEN

Chang Chen-chi

### FOREWORD

#### I THE NATURE OF ZEN

Zen Style and Zen Art.

The Core of Zen: Studies in  
the Three Main Aspects of  
Mind.

Four Vital Points in Zen Bud-  
dhism.

#### II THE PRACTICE OF ZEN

A General Review of Zen  
Practice.

Discourses of Four Zen Masters.  
Short Autobiographies of Five  
Zen Masters.

#### III THE FOUR PROBLEMS OF ZEN BUDDHISM

Is Zen Completely Unintelligi-

ble?

What is Zen "Enlightenment"?  
Zen and Mahayana Buddhism.  
The "Four Distinctions" of Lin  
Chi.

#### IV BUDDHA AND MEDITATION

The Three Aspects of Buddha-  
hood in Relation to the Six  
Patterns of Human Thinking.

A Survey of the Practice of  
Buddhist Meditation.

### NOTES

### BIBLIOGRAPHY

Chinese Characters

### APPENDIX

Chinese Characters for the Text.  
Chinese Characters for the  
Footnotes.

### INDEX

# **Nihon no Shinko Shukyo\***

(“The Newly Established Religions in Japan”)

by *Hiroo Takagi*

*Tokyo: Iwanami New Books, 1959 pp. 209 ¥100.*

There are very few scholars in the field of religion who are making the so-called “newly established religions” the main object of their study. There are four reasons for this.

1. As the name implies, these organizations are a relatively recent phenomenon and hence are lacking in historical background.

2. Because they have been looked down upon and criticized as vulgar, there has been a tendency among the scholars of religion to regard them as “vulgar religions” unworthy of being studied.

3. Because they have been so much despised and criticized by outsiders, the leaders of these organizations until quite recently have shut themselves off from outside students and journalists.

4. Study in this field is very undeveloped and difficult.

The author of this book, Hiroo

Takagi, an assistant professor of Tōyō University and one of the very few to enter this field, is a very earnest and noteworthy scholar.

Each student of these new organizations has his own special manner of approach. In Prof. Takagi's case, he seems for the time being to be mainly concerned with clarifying the “newly established religions” from the standpoint of the mass-thought movement. In addition to visiting their headquarters and central churches, talking directly with their leaders or believers, and examining their publications, he has investigated the religious life of the people in towns, villages, and smaller communities throughout the country, and thus has accumulated a great deal of background data regarding them. To date very few reports of such studies have been published. Therefore, in order to better under-

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\* 高木宏夫, 日本の新興宗教 東京: 岩波新書

## REVIEWS

stand this book, I want to refer to some of the principal studies that he has already produced.

In "The Religious Life of the Japanese People,"\* there is a rather long article by Prof. Takagi, which is a study of the religious life of the common people based on regional investigations in local villages and hamlets, and is not necessarily limited to a study of the "newly established religions." It is, however, very interesting because this is the first report of any study of them by Prof. Takagi and suggests the direction to be taken in his later studies. (Incidentally, in the same volume there are two short articles, one on "The Characteristics of the Newly Established Religions" by Mr. Iichi Oguchi, an Assistant Professor of Tokyo University, and one by this reviewer entitled "About the New Religions.")

A second article is to be found in a volume entitled "Psychology of Religion and Faith,"† which was written jointly by Prof. Takagi, Prof. Oguchi, and two other scholars. This article consists of three parts. Part I contains a description of religious experiences in various "newly established religions." Part II examines these experiences from the standpoint of psycho-pathology and social psychology. Part III consists of somewhat fragmentary reports of this research. The article reveals the "progressive" attitude of this group of scholars, including Prof. Takagi, toward the "newly established religions."

"The Newly Established Religions," published by Kōdan-sha (講談社) in June, 1958, as one of the "Million Books" series, is the first separate volume written independently by Prof. Takagi. Its

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\* Takagi, Hiroo 高木宏夫, *Nihonjin no Shūkyō Seikatsu* 日本人の宗教生活, ("Religious Life of the Japanese People.") in *Gendai Shūkyō Kōza* 現代宗教講座 ("Modern Religious Studies") Vol. V. Tokyo: Sōbun-sha 創文社 1955.

† Takagi, Hiroo 高木宏夫, Oguchi, Iichi 小口偉一, and others, *Shūkyō to Shinkō no Shinrigaku* 宗教と信仰の心理学 ("Psychology of Religion and Faith") in *Shin Shinrigaku Kōza* 新心理学講座 ("New Psychological Studies") Vol. IV. Tokyo: Kawade Shobō 河出書房 1956.



## REVIEWS

contents are divided into four chapters:

- I The Birth of the Newly Established Religions.
- II What the Masses Seek in the Newly Established Religions.
- III The Appeal of the Newly Established Religions.
- IV The Social Role of the Newly Established Religions.

Let me quote the author's preface in this volume.

The believers (of the "newly established religions") do not consist of disorderly crowds, but are organized around a definite set of teachings. There is no greater mass organization and no stronger unity to be found in Japan. . . . The newly established religions are organizations which display great mass energy. The believers are not special people, but are like you and me. Let us look at them again before we despise and ridicule them. In the light of this idea I have written this book for the purpose of raising some questions.

Here we find the author's special purpose, which is consistent throughout the book and can be seen clearly in the above table of contents.

"The Newly Established Religions

in Japan," the book under review, is Mr. Takagi's latest work. It is one of the series of Iwanami New Books (岩波新書) and was published in November, 1959. However, the title is misleading. In fact, the section dealing exclusively with the subject of the book does not constitute a very large part of the volume. This can be noted from the following table of contents:

- I The Religious Life of the Japanese.
- II Mass Thought Movements since the Meiji Era.
- III Mass Thought Movements after World War II.
- IV The Movement Form of the Newly Established Religions Movement.
- V Various Problems Raised by the Newly Established religions.
- IV Some Conclusions.

These chapter headings show clearly that the volume as a whole is not limited to a description of only the "newly established religions."

In explaining his position the author writes as follows:

The scientific study of the newly

## REVIEWS

established religions hitherto has been solely focused on criticism of the doctrines and has been almost totally lacking in any analysis from the viewpoint of the mass thought movement..... The present day newly established religions, if viewed only from the standpoint of their doctrines, contain very vulgar teachings and are backward and stagnant. Their social and political roles are reactionary .. The total number of the believers of these newly established religions is about eight million, or about 10 percent of the total population of Japan. Everybody would be struck with terror if they thought that this huge number of people had become slaves of strange doctrines and played a reactionary role..... It is necessary for us to estimate properly their originality and energy and to help them out of the wrong thought movement and orient them in the right direction.

As can be readily seen from this statement, the author studies the structure of the "newly established religions" and looks into the reason why they have become a source of such great energy in the mass thought movement. He would like to apply this energy to the "pro-

gressive" and social-scientific mass thought movement and also clarify what measures should be taken in order to orient their — from the point of view of the author— mistaken conservative, reactionary thought movement and make it into—again as the author sees it—a correct social-scientific, "progressive" mass thought movement.

For this purpose, Prof. Takagi gives a history of the mass thought movement since the Meiji era, including the establishment of the Emperor System; he clarifies the reasons why the "newly established religions" made such a sudden rise after World War II and replaced the emphasis on the Emperor; he emphasizes the fact that the cause for their development lay in attaching importance to member-participation in the dissemination of the teachings; he points out the defect of the social-scientific mass movement as being too idealistic; and finally he tries to make some big suggestions as to how this movement should develop in the future.

This book may be said to be a presentation of a part of his study

## REVIEWS

on the “newly established religions” from the standpoint of socialism, which presumably the author personally advocates. It should not be overlooked, however, that his view of the “newly established religions”

has been acquired after some years of study in regional research, and consequently contains many valuable ideas that are worth listening to.

Shuten Oishi

Tokyo,

### Japan : Its Land, People and Culture

*Compiled by Japanese National Commission for UNESCO, Printing Bureau, Ministry of Finance, 1958. pp. 43+1077, four maps, about 200 un-numbered pages of plates. ¥ 3,000.*

Publication in English of a reliable and comprehensive volume on Japan has long been necessary. Japan has changed so tremendously in recent decades and research by Japanese scholars has advanced so greatly that most prewar material is very much out of date. It was, therefore, with genuine pleasure and anticipation that *Japan, Its Land, People and Culture*, compiled by the Japanese National Commission for UNESCO, was welcomed.

The volume is unusually attractive in appearance. The nearly two hundred pages of plates depicting all phases of life in this country are excellent. The list of

writers contributing manuscripts in Japanese reads like a “Who’s Who” of Japanese scholars. Moreover, the scope of this 1077 page volume with four useful maps is equally impressive. There are altogether thirty-three chapters so that not even a listing of them can be given in this review. The Table of Contents alone covers twenty-eight pages and the totally inadequate index eighteen. The modest price of ¥ 3,000, which would not have been possible had the volume been produced commercially, places it within reach of all who are likely to want to use it. Here, indeed, is a volume that will

be in most of the large public and private libraries and in many of the embassies and consulates of the world.

This is a book of which Japan can be proud, and yet, this pride must be tempered with sober reflection, not to say considerable chagrin. There are some extremely unfortunate shortcomings which seriously limit the value of the work of these eminent scholars. This is disheartening, because probably all of them could have been avoided. The plea of lack of funds simply will not hold water in this case. The Japanese Government had too much to lose in putting out a defective volume. Japan cannot afford to put out anything but the best. In this case, sheer carelessness, a false sense of economy and false pride appear to have prevented the production of what might well have been one of the outstanding volumes of this nature in the world.

This is a serious charge. To substantiate it, here is the bill of particulars.

1. Although there are approximately two hundred beautifully

done pages of plates, neither the pages nor the plates are numbered! It is, therefore, impossible to locate any plate except by tediously fingering through the pages; and impossible to even know how many pages there are except by counting them. This is an inexcusable defect. Apparently there are some items presented in the plates which are not discussed in the text. This cannot be proven until the entire volume has been read through carefully; but there are some plates of Japanese stamps, for example, yet neither the words "stamp," nor "philately" appear in either the table of contents or the index. The same is true in the case of the plates showing the Buddhist hand symbols.

2. There are some completely inexplicable factual errors. For example, on p. 503 we encounter the following statement: "With the disappearance of shrines from the nation, all Confucian elements were excluded from education." This is indeed surprising in view of the fact that some 80,000 shrines have continued to exist for years and are today incorporated with

## REVIEWS

the government as religious juridical persons! Again on p. 517 in connection with an explanation of the posthumous names (*kaimyō*) we read that "Buddhism taught that all become priests after leaving this world." Then on the same page we are told that "The relation of people and the god of *uji* (clan) were inherited from Buddhist temple worship." None of these are correct.

3. There is obviously a lack of editorial unity so necessary in a volume of this type. Although on page 510 we read that "The movements of new and smaller sects, which have branched off, are not worth describing," there is a discussion of them on pages 525—527.

4. Some statements simply do not make sense: Here are two examples.

(1) "Nippon Tenshu Kōkyō Kyōdan (The name of the Catholic Church during world War II, Ed.) consulted with the League of Religion Divisions and in Showa 27 (1952) it changed into the Catholic Central Council." (p. 522) What is meant by the "League of Religion Divisions" is anyone's guess,

but it should go without saying that in making any such changes no outsiders were consulted by the Church. Instead of "Catholic Central Council," the name should be "National Catholic Committee of Japan," However, this not the name of Church, which is organized by dioceses, and is generally known as the "Catholic Church in Japan."

(2) Regarding Masahisa Uemura (1758—1925), who during his adult life as pastor of a large church in Tokyo was a public figure and often the center of controversy, it says on p. 521 that "he endeavored to hold to his pure beliefs in a secluded church by which he would be isolated from the contact with the world."

The only way to account for these and other errors is that either the scholars whose names are listed at the beginning did not in every case actually write the articles but left it to their students, or that the translators simply did not understand the material they were translating and never took the trouble to check with the authors or any other authorities.



## REVIEWS

This is probably what happened.

The English in this volume is well above average; but there are very few Japanese translators, no matter how good they are, who are so good that they do not need to have their material reviewed by a foreigner whose native language is English. Unfortunately, a great many of them are apparently too proud to do it; but government officials can not afford to be proud. It is the reputation of Japan that suffers.

Recently a foreigner who has spent many years in this country commented that the absurd things said by foreigners about Japan are only exceeded by the unbelievably absurd things they say about themselves. Nowhere is this statement more evident than in this magnificent, but unfortunately defective volume. A prize example of this is in the introduction, which uses the first personal pronoun but is nonetheless unsigned. On page 5 the writer says regarding the Japanese that they "live in dwellings built of thatched roofs and

wooden or bamboo pillars just as the people in Southeast Asia." Of course, there are some thatched roofs in Japan, although they are hard to find in the cities and are gradually disappearing elsewhere. But a person must travel a long time in Japan to find a house built like "the people of South-east Asia." Houses on pillars are so rare, in fact, that the reviewer, who has been in this country for nearly forty years, has no idea where to find anything but a shrine or temple, or the Shōsōin built in this manner.

Most Japanese people can not understand the English language well enough to discuss the errors mentioned above. It is the foreigner, who has lived here so long and has grown attached to the land, people, and culture, whose feelings are deeply hurt. But the Japanese in responsible positions should thoroughly reflect on what their carelessness, false economy and false pride do to the reputation of their country. (WPW)

# Concrete Universality of the Japanese Way of Thinking

by Chikao Fujisawa

Hokuseido Press, 1958 xvi, 160. ¥250. (\$1.50)

The author of this "new interpretation of Shintoism" is a remarkable linguist and a polished and persuasive speaker. In pre-World War II as a philosopher of the ultra-nationalistic school and "as one of the responsible leaders engaged in the ideological campaign during the Pacific War," (p. 32) he was unquestionably influential and, if there were space, it would be interesting to quote at length from some of his writings. Suffice it to say that in 1934, in *Cultural Nippon* (Vol. II, No. 1, p. 49) he referred to the Emperor as "virtually a God in human shape," and said that Japan under the Emperor "would never surrender itself to the vicious temptation of undertaking an imperialistic exploitation of other lands"!

In a word, Dr. Fujisawa was — and, judging from this book and other postwar writings, is — an arch-exponent of Tenno-ism. Proof that he has not changed is evident

on the first page of the preface where he says "there is no denying the fact that Shintoism was preposterously made the scapegoat for the wrongs *Japan is supposed to have done to other peoples during the war.*" (The italics are the reviewer's.)

If Dr. Fujisawa is seriously interested in preventing Shinto from being misunderstood at home and abroad, as if it were nothing more or less than "an ideological hotbed of militaristic imperialism," (p. 2) he has employed a strange way of doing it. The evidence of this volume is all to the contrary. Fortunately, however, Dr. Fujisawa is not a representative of any group except himself and his followers.

Having said this, one or two references are called for. On page 14, for example, in spite of the May, 1952, riots and the fact that today many violent demonstrations are causing great concern for the police and the government, it seems

## REVIEWS

strange to learn that he believes that the Japanese in applying their Shinto political philosophy will be able to carry through any political reform without resorting to the destructive method of violent revolution, as specifically interpreted in the Modern West." (p. 14) Moreover, in this day when the future of the Imperial throne itself is anything but certain, it is surprising to read once again that the "Japanese Dynasty has lasted and will last for all ages eternal." (p. 87)

Furthermore, it is even more surprising to read that for more than 1300 years, the tradition of rebuilding the Grand Shrine of Ise every twenty years "has suffered no interruption." (p. 92) The fact is that on several occasions the tradition was interrupted. One "interruption" about the fifteenth century lasted for 130 years! Finally, no careful Shinto scholar would ever refer to the *Kojiki* ("Record of Ancient Matters"), as the Japanese "Holy Bible." (p. viii) It is a simply one of several classics that are highly valued by Shintoists. As for his remarks about Christianity (pp. 32-33), the Oc-

cupation (p. 98), and the "phony" constitution (p. 98), although there may be many that share his attitude, few would join in his intemperate denunciations.

There is no question about the author's extensive knowledge of Shinto mythology, and the serious student will find a great deal of useful information packed within these pages. However, no informed foreign reader will be fooled by the unique aberrations of the author. This is not where the danger lies. The danger lies in the creation of a mistaken impression that the author is an authority on Shinto and that his attitude is typical of Shintoists in general. This is definitely not the case. This "new interpretation" is strictly "Fujisawa Shinto."

Because of personal considerations based on a friendly relationship extending over some years, it would be pleasanter for the reviewer if this book could be ignored completely, but this is not possible. The book will create misunderstandings that should not be allowed to go uncorrected.

W. P. W.

Tokyo

## QUESTIONS and PROBLEMS



### **What is the status of "State Shinto" ?**

The answer to this question is very simple, but the explanation of the answer is somewhat complicated.

The answer is that State Shinto has no status; it is non-existent. It ceased to exist when as a result of Occupation directives, the state stopped sponsoring and supporting Shinto or, for that matter, any other religion. Its continued non-existence was assured by articles 19, 20 and 89 of the Constitution of 1946.

There is an erroneous impression abroad that State Shinto continues to exist. For example, in some books that are currently being used as textbook in American colleges, we find statements such as the following: "State Shinto was completely disestablished ... (but it) was permitted to continue.....on precisely the same basis as other religions....." This is clearly the result of a confusion between the terms "Shrine Shinto" and "State Shinto." The two are not identical. The term "State Shinto" referred to a combination of Imperial Household Shinto, Shrine Shinto, and certain well-defined ideas and practices related to the origin and history of the Japanese people. The aggregate of these elements ceased to exist, although the two most important components continued. Shrine Shinto continued as a religion, which it always has been, and the Imperial Household continued to observe as private affairs the traditional Shinto rites and practices which are largely, but not exclusively, connected with the three palace sanctuaries.

In order to prevent this answer from becoming a dissertation the

## QUESTIONS AND PROBLEMS

explanation must stop here. It should be noted in passing, however, that although the Imperial Household rites have become the private affairs of the Imperial Family, the wedding of the Crown Prince in April, 1959, was conducted at the Imperial Palace sanctuaries as a state affair on much the same basis as a state funeral, for example, would be conducted in Washington.

### **What is a "new religion?"**

Since the termination of hostilities in 1945 the term "new religions" has come into vogue and Japan has become known as a museum of religions. It is an open question, however, whether the Japanese are any more susceptible to eccentric faiths than any other people. Although there was a very great proliferation of denominations and sects in the postwar period, the number of religious groups that could not be classified under one of the three major streams of religion in Japan is in fact very small.

What happened was that, when complete religious freedom was established in 1945, (1) a very large number of temples and churches seceded from their long-established sectarian systems, (2) groups, which for purposes of convenience had operated within certain sectarian bodies, became independent, (3) shrines, which heretofore had been in a different classification, became incorporated as religious bodies, (4) prophets and charlatans set themselves up as the founders of religious organizations, and (5) just plain crooks became incorporated under the loosely drafted Religious Corporations Ordinance in order to receive tax exemption.

Thus, in the immediate postwar period the number of religious denominations incorporated with the Ministry of Education suddenly increased from a wartime low of 44 to some 700 more or less which, irrespective of their origin, were all indiscriminately referred to by the press as "new religions." Subsequently, administrative and legal changes resulted in the elimination of many of these, so



## QUESTIONS AND PROBLEMS

that by 1957 the figure had been reduced to 379 of which, according to the Ministry of Education, 169 were Buddhist, 38 Christian, and 142 Shinto, while some 30 could not be so classified.

The term "new religions" generally refers to a selected group of about 125 of the more than 300 religious denominations and sects, which emerged as independent bodies in the immediate post-war years, and for the most part, as we have seen, can be classified as either Buddhist, Christian, or Shinto. Obviously, then, the term "new religions" is misleading. It does not make sense to speak of a Buddhist new religion" or a "Shinto new religion." These are contradictions in terms. The expression "new religions" was popularized by postwar journalists. In lieu of a satisfactory substitute, it was taken up by others and has continued to be used uncritically. This being the case, it is important for the reader to understand that actually there are very few religious bodies that can truly be called "new religions." Most of the 125 organizations usually referred to by this term, while exhibiting unique characteristics in their organization and activities, are nonetheless within the orb of the traditional faiths of Japan and should still be regarded as a part of them.

## CHRONOLOGY FOR 1960

(January—March)

*Note:* In preparing this chronology the editor has been dependent mainly on normal news channels. Any omissions or errors will be gladly corrected, if our attention is drawn to them. A few additions to the 1959 Chronology are given at the end.

**Jan. 1** —The previously announced reorganization of the Risshō Kōsei Kai, which divides the sect into ten districts and delegates greater responsibility to local leadership, was implemented.

**Jan. 4** —The Shimo Kamo Shrine in Kyoto seceded from the Association of Shinto Shrines because of a disagreement over the shrine's selection of a business man as chief priest.

**Jan. 5** —It was announced that His Holiness Pope John XXIII had appointed Archbishop Domenico Enrici as the new Apostolic Inter-nuncio to Japan. He succeeds the Most Rev. Maximilian de Furstenberg, recently appointed Apostolic Delegate to Australia, New Zealand and Oceania.

**Jan. 6** —The Kinugasa Hospital in Yokohama, which is sponsored by the United Church of Christ in

Japan, was destroyed by fire with a loss of eighteen lives, including eight infants. (Subsequently the hospital was reorganized and reconstruction projected.)

**Jan. 7** —The Reverend Iwao Kobayashi, associate chief priest of the Grand Shrine of Ise, died at the age of 54.

**Jan. 8** —Perfect Liberty, one of the newer modern religious movements, announced that Tokuhito Miki (30) will be the successor of his uncle, the Reverend Tokuchika Miki, as patriarch of the sect. (The decision was made on the basis of a revelation received by the present patriarch on December 8, 1956.)

**Jan. 12** —A delegation of seven members of the Japan Buddhist Association to Burma presented a Buddhist image and a good-will message to Burmese Buddhists.

## CHRONOLOGY FOR 1960

(The statue was a gift from the Asian Good Neighbour Movement in Japan.)

**Jan. 15** —A Christian mass meeting against the proposed revision of the US—Japan Security Treaty was held at the National Railway Laborers Hall in Tokyo, after which about one thousand participants paraded down the Ginza singing Christian hymns.

—The Buddhist Peace Association held a mass meeting in opposition to the US—Japan Security Treaty.

—Coming of Age Day, a national holiday, was celebrated at shrines and temples and in community programs.

**Jan. 16** —The Council for Interfaith Cooperation held a reception for Mr. Anthony Brook, a religious peace worker from Sarawak, Borneo.

**Jan. 17** Ryūgeji, one of the five temples of Mount Ōmine, decided to admit women visitors from July, 1960. (The other four temples of Mount Ōmine continue to maintain the ancient restriction against women.)

**Jan. 19** —According to the Chūgai Nippō, one-tenth of the adherents

of eighteen temples in Kawaguchi City belonging to the Chisan Sect of Shingon Buddhism are also affiliated with some "new religion."

**Jan. 21**—The Christian Liaison Committee voted: (1) to re-affirm its opposition to granting special status to the Grand Shrine of Ise; (2) to advise the churches to provide their own graveyards in place of the Buddhist temple graveyards now being used; (3) to disapprove the proposal of the Ministry of Education to conduct a nation-wide survey of religion.

**Jan. 22** —It was announced that Father Dominic Yoshimatsu Noguchi, Pastor of St. Vianney Kōenji Church and Chancellor of the Archdiocese of Tokyo has been appointed as the first Bishop of Hiroshima.

**Jan. 23** —An anonymous believer contracted for a ¥ 250,000 (approx. \$ 700) life insurance policy and designated the Higashi Honganji Sect as the beneficiary.

**Jan. 26** —The Council of Religionist for the Abolition of Nuclear Weapons sent a cable to the Chinese Association of Buddhists stating that it was seeking to have all military blocs in the world dissolved

and to defend the present Constitution of Japan.

**Jan. 28** —Sensōji Temple, commonly known as Asakusa Kannon, established a research institute on contemporary Buddhism that will study the relation of modern science and Buddhism.

**Jan. 29** —The Reverend Kiyoshi Tanaka, formerly a priest of Meiji Shrine and later an official of Koku-gakuin University, was appointed associate chief priest of the Grand Shrine of Ise.

**Feb. 3** —The Association of Shinto Shrines granted the title of "Elder" (*Chōrō*) to the Reverend Kan'ichi Hirata of the Ōmi Shrine in Shiga Prefecture and to the Reverend Yoshiharu Fujioka of the Kino Shrine in Yamanashi Prefecture.

**Feb. 9** —Mrs. Masako Takegami, vice president of the Women's Christian Temperance Union reported at a National Christian Council-sponsored meeting at the Ginza Christian Center on the visit of a delegation of five women leaders, of which she was chairman, to USSR and Communist China.

**Feb. 10** —Masaharu Taniguchi, founder and patriarch of Seichō-No-

Ie, sent a letter to the special committee of the Liberal Democratic Party approving the proposal to give special status to the Grand Shrine of Ise.

**Feb. 11** —The Kyoto Council of Buddhists decided to oppose the signing of the revised US-Japan Security Treaty.

—For the first time in recent years a discussion of the revival of the pre-war National Foundation Day (*Kigensetsu*) was not discussed very widely in the secular press.

**Feb. 12** —The twenty-third anniversary of Shishin Kai.

—The Meiji Shrine Supporters Association was organized.

**Feb. 14** —The small town of Hori-nouchi in Niigata Prefecture decided to consolidate five shrines into one. (The decision was the target of much criticism.)

—His Excellency the Most Rev. Maximilian de Furstenberg, Apostolic Internuncio to Japan for the past ten and a half years, left for Europe en route to his new appointment as Apostolic Delegate to Australia, New Zealand and Oceania.

**Feb. 18** —Higashi Honganji an-

## CHRONOLOGY FOR 1960

nounced that the letters of the founder, Shinran would be published in colloquial Japanese.

**Feb. 19** —The Association of Christian Schools held a two-day retreat for elementary school teachers of the fourteen member-schools that have an enrollment of approximately 4,600 pupils. Thirty teachers attended.

—The National Christian Council executive committee decided to send a Christian doctor to Indonesia in cooperation with the East Asia Christian Council and Japan Church World Service.

**Feb. 22** —A United Church of Christ in Japan policy conference was held at Amagi Sansō. (110 persons representing the fourteen districts of the country were present.)

—Publication of an Encyclopedia of Christianity in 1962 was announced by the Literature Commission of the National Christian Council. (The first draft is expected to be completed within the current year. 10,000 subjects will be presented by 200 contributors. Dr. Hidenobu Kuwata, president of Tokyo Theological Seminary, is

the editor-in-chief).

**Feb. 23** —The Religionist for the Abolition of Nuclear weapons presented a protest against nuclear tests to the French Embassy.

**Feb. 27** —A paid announcement in the Kirisuto Shimbun (signed by several conservative ministers and missionaries) urged non-attendance at the March 1—4 World Vision-sponsored conference at Hakone.

**Mar. 1** —The sanctuary of World Messianity in Atami was completed.

—1600 ministers met in Hakone for a four-day conference under the sponsorship of World Vision. At the final session the Reverend Takeshi Mutō, chairman of the National Christian Council, and the Reverend Akiji Kurumada, chairman of the Evangelical Fellowship of Japan (Fukuin Remmei), pledged their cooperation in the projected World Vision-sponsored 1961 Tokyo Crusade.

**Mar. 3** —The Religions League of Japan voted not to cooperate with the Ministry of Education in the proposed survey of religious organizations.

—The Union of New Religious



Organizations in Japan notified the special committee of the Liberal Democratic Party that it was opposed to granting a special status to the Grand Shrine of Ise.

—Yoshio Shinohara, former Chief of the Religious Affairs Section of the Ministry of Education, died of apoplexy at the Ōmoto headquarters in Kameoka, Kyoto Prefecture.

**Mar. 4** —His Holiness Pope John XXIII sent a message of congratulations to Crown Prince Akihito and Crown Princess Michiko on the birth of their son.

**Mar. 8** —Tenri-kyō youth decided to send young missionaries to both the Amami Islands and Okinawa. The former already has fourteen churches and the latter thirteen.

**Mar. 9** —A resolution opposing official status for Yasukuni Shrine was adopted by the general assembly of the Tokyo District of the United Church of Christ.

**Mar. 10** —A five-minute message on peace by Dr. Toyohiko Kagawa was broadcast over the Broadcast-ing Corporation (NHK) net-work.

**Mar. 13** —An English language Center for the Study of Zen Bud-dhism was established in the Fuku-

shima Building in Shibuya, Tokyo.

**Mar. 14** —The Liberal Democratic Party's special committee on the Religious Juridical Persons Law met to discuss the status of the Grand Shrine of Ise. (Both Bud-dhists and Christians have express-ed opposition to this proposal, while Shrine Shintoists favor it.)

—The Japan Association of Gokoku Shrines meeting at Yasukuni Shrine discussed, among other matters, the securing of financial support from the Imperial Family. (Gokoku Shrines are dedicated to the vener-ation of the war dead on a local, in many cases prefectural, level.)

**Mar. 15** —Sixteen Jesuit scholas-tics (five Japanese, five Spaniards, three Americans, one Brazilian, one English, and one German) were ordained to the priesthood in St. Ignatius Church in Tokyo by Cardi-nal-designate Peter T. Doi, Archbi-shop of Tokyo. (The Jesuit mission in Japan is staffed by priests and brothers from 20 different nations. The number of Jesuits now stands at 407.)

**Mar. 16** —The United Church of Christ in Japan executive com-mittee announced that the Lacour

## CHRONOLOGY FOR 1960

Special Evangelism Project, which was carried on for five years and culminated in the Protestant Centennial of 1959, will not be continued. (Thirty self-supporting churches resulted from the project. Three need some further assistance.)

**Mar. 18** —The Ministry of Public Welfare sent a notification regarding burial in Buddhist temples to each prefectural government to the effect that temples have no reason to reject the burial of those who have a different kind of faith.

**Mar. 23** —The National Christian Council held its two-day annual meeting at Aoyama Gakuin. Especially significant decisions were (1) approval of the proposal to sponsor a Christian Study Center for Japanese Religions, and (2) a resolution opposing an official status for Yasukuni Shrine.

**Mar. 26** —Dr. Hajime Nakamura of Tokyo University spoke on "Buddhism and Politics" at a meeting of the Buddhist Political League.

—The Japan Association of Bud-

dhist nuns was organized with nuns of the Sōtō, Jōdo, and Nichiren Sects participating.

**Mar. 27** —Hiroshima Municipal officials decided not to host the Sixth World Congress for the Prohibition of Nuclear Weapons. (A ceremony for world peace and consolation of the war dead will be held instead.)

**Mar. 28** —Twenty-fifth anniversary of the Shinnyo-en.

—His Eminence Peter Tatsuo Cardinal Doi, along with six other prelates, was created a Cardinal by His Holiness Pope John XXIII.

**Mar. 29** —A ceremony was observed by Myōchi Kai, marking completion of the frame of a new four-storey auditorium at an estimated cost of ¥2,000 million (approx \$555,000).

**Mar. 31** —Chancellor Konrad Adenauer of the Federal Republic of Germany, who arrived in Tokyo March 25th on a seven-day state visit, received special honours and broke ground for a new science building at the Jesuit Sophia University.

### Additional items for the 1959 Chronology

**Apr. 4** —The supporters of Fushimi Inari Shrine in Kyoto went on a strike and refused to carry the sacred palanquin (*mikoshi*) unless the chief priest resigned.

**May 5** —The executive board of the Association of Shinto Shrines decided to work for (1) a special law for the Grand Shrine of Ise, (2) revision of the Religious Juridical Persons Law, and (3) establishment of National Foundation Day (February 11) as a national holiday.

**Oct. 1** —The 100th anniversary of the founding of Konkō-kyō opened

at the headquarters in Okayama Prefecture with 20,000 in attendance. (The festival continued until November 11.)

**Oct. 10** —Risshō Kōsei Kai completed construction of a new hospital at a cost of ¥260 million (approx. \$722,000.) which provides for everything except mental cases. (In 1949 Risshō Kōsei Kai constructed a nursery. Subsequently, it has provided facilities for a kindergarten, middle school, high school, old people's home, library, fencing hall, cemetery, wedding hall, etc.)

## The Buddhist Jayanti

The Buddhist Jayanti, which was held in Tokyo from March 27, 1959, was one of the by-products of Prime Minister Kishi's trip to Buddhist countries in Southeast Asia in 1958. Convinced that it was necessary to promote good relations with these countries through the medium of Buddhism, he conferred with Buddhist members of the Diet and officials of the Japan Buddhist Association. Later, objections being raised on religious grounds, it was suggested that the word Buddhist be eliminated from the title, but this naturally did not satisfy the Buddhists. Finally, invitations were sent out to cultural representatives, scholars, politicians, businessmen and priests to a celebration in commemoration of the 2500th anniversary of the Buddha's birth. In an editorial in the February 20th issue of the "New Religions News Mr. Shūten Ōishi commented that it was pleasant to know that the politicians were aware that religion was important, but sad to realize that they only tip their hats to religions in order to use it. Moreover, he criticized the use of public funds in this way for a particular religion by finding technical loopholes which bring the Constitution into contempt and invite wholesale violations.

The Rev. Kyōtoku Nakano of the Nichiren Sect, expressing his opinion in the Jinja Shimpō of March 7th., criticized the government on the grounds that, in spite of the efforts being made to conceal it, one of the main objectives of the conference was to assist Buddhist propaganda. He contended that this was in violation of the Constitution and that the politicians were making Buddhism a handmaid of international politics.

## CHRONOLOGY FOR 1960

Mr. Keitarō Nishimura of the Episcopal Church expressed the opinion that national interest—that is, good international relations with Buddhistic countries—was of more importance than a mere technical violation of the Constitution.

Mr. Akio Saki, a leftist religious critic wrote an article in the Asahi (March 18) in which he stated that freedom of worship has a basis deep in the human spirit and that a creative, healthy development of culture was impossible if this freedom was endangered. Moreover, while he admitted that observance of the 2500th anniversary of the birth of the Buddha might be helpful in promoting international goodwill, he contended that, since this particular conference was supported by a grant of ¥30 million, it was tied to the Asian policy of the present administration and in a sense could produce antagonism rather than friendship in the name of the Buddha. He urged politicians to beware of the mistakes made in the past by politicians who were blind to the importance of freedom of worship and opportunistic religious leaders who despise themselves in serving politics at the expense of piety. He also called attention to the fact that the Japanese had already commemorated the 2500th anniversary according to their chronology in 1934, and said that to repeat this in 1959 was to “polish the apple” for Theravada Buddhism. Furthermore, he criticized Japanese piety and scholarship for receiving funds from a secular government.

Dr. Seiichiro Ono, former professor of law of Tokyo University, insisted that the nature of the conference was cultural and not religious and warned the people involved not to indulge in any religious propaganda at the conference. To



## CHRONOLOGY FOR 1960

illustrate his point of view, he said that to exchange diplomatic missions with the Vatican was essentially against the law, but that it is practiced from the point of view of international friendship.

The issue was taken up by the Board of Audit on the basis of an alleged violation of the Constitution, but on April 21st the Cabinet issued a statement to the effect that the conference was for the purpose of paying respect to the character of the Buddha, that it was to promote cultural exchange with countries influenced by Buddhism, that no religious action was involved, and that consequently assistance to this conference was not in violation of the Constitution.

## II SHRINE SHINTO AND THE TRADITIONAL "SECTARIAN SHINTO" SECTS.

### Religious Statistics\*

(Continued from the March issue.)

|                       | Local Organizations |          |           | Clergy  |         | Adherents |
|-----------------------|---------------------|----------|-----------|---------|---------|-----------|
|                       | Shrines             | Churches | Places    | Total   | Male    | Female    |
|                       |                     |          | Preaching | Total   |         | Total     |
| (1) Shrine Shinto     | 73,508              | 423      | 79        | 79,410  | 19,753  | 1,431     |
| (2) Shintō Tai-kyō    | 1                   | 699      | 63        | 763     | 2,426   | 1,165     |
| (3) Kurozumi-kyō      | 2                   | 384      | 16        | 402     | 2,704   | 616       |
| (4) Shintō Shusei-ha  |                     | 247      | —         | 247     | 1,095   | 323       |
| (5) Izumo Taisha-kyō  | 1                   | 293      | —         | 294     | 4,406   | 697       |
| (6) Fuso-kyō          | 32                  | 839      | 652       | 1,523   | 4,771   | 3,073     |
| (7) Jikko-kyō         | 1                   | 452      | 186       | 639     | 1,892   | 1,150     |
| (8) Shintō Taisei-kyō | —                   | 71       | 13        | 84      | 208     | 154       |
| (9) Shinshū-kyō       | —                   | 515      | 45        | 560     | 930     | 1,016     |
| (10) Mitake-kyō       | 1                   | 1,114    | 1,341     | 2,456   | 7,689   | 4,702     |
| (11) Shinri-kyō       | 16                  | 634      | 184       | 834     | 1,434   | 1,617     |
| (12) Misogi-kyō       | —                   | 36       | 8         | 44      | 705     | 132       |
| (13) Konkō-kyō        | —                   | 1,632    | 50        | 1,682   | 2,078   | 1,539     |
| (14) Tenri-kyō        | —                   | 15,225   | 4,541     | 19,766  | 50,050  | 57,199    |
| (15) New Sects†       | 32                  | 1,457    | 3,294     | 4,785   | 4,474   | 2,768     |
| Total                 | 78,994              | 24,021   | 10,472    | 113,489 | 104,615 | 77,532    |
|                       |                     |          |           |         | 182,197 | 67,961    |

\* The statistics for Christianity are as of December 30, 1958 or March 31, 1959 and are taken from the 1960 "Christian Year Book" (*Kirisuto-kyō Nenkan*) published by the Christian News Co., (Kirisuto Shinbun Sha) Tokyo. Other statistics are as of December 30, 1957, and are taken from the 1958 "Religions Year Book" (*Shūkyō Nenkan*), published by the Ministry of Education, Tokyo.

† 2 temples are also reported for this group.

# RELIGIOUS STATISTICS

## III MAJOR DIVISIONS OF BUDDHISM

|                               | Local Organization |          |        |        | Clergy  |        | Adherents |            |
|-------------------------------|--------------------|----------|--------|--------|---------|--------|-----------|------------|
|                               | Preaching          |          |        |        | Male    | Female |           |            |
|                               | Temples            | Churches | Places | Total  |         |        |           |            |
| (1) Tendai*                   | 3,964              | 884      | 665    | 5,517  | 10,595  | 3,870  | 14,465    | 2,349,420  |
| (2) Shingon                   | 12,198             | 2,340    | 4,323  | 18,861 | 17,568  | 3,380  | 20,948    | 9,791,559  |
| (3) Ritsu                     | 24                 | 13       | —      | 37     | 39      | 26     | 65        | 11,878     |
| (4) Jōdo                      | 8,219              | 196      | 1      | 8,416  | 8,299   | 792    | 9,091     | 4,391,736  |
| (5) Rinzaï                    | 5,478              | 41       | 69     | 5,588  | 4,920   | 514    | 5,434     | 3,034,722  |
| (6) Sōto                      | 15,185             | 6        | 1      | 15,192 | 12,838  | 2,252  | 15,090    | 1,571,334  |
| (7) Ōbaku                     | 491                | 3        | 9      | 503    | 416     | 30     | 446       | 162,187    |
| (8) Jōdo Shin                 | 21,683             | 524      | 194    | 22,401 | 35,445  | 3,779  | 39,224    | 9,119,171  |
| (9) Nichiren                  | 5,712              | 1,081    | 2,740  | 9,533  | 13,960  | 3,333  | 17,293    | 9,822,201  |
| (10) Jishū                    | 425                | —        | —      | 425    | 426     | 7      | 433       | 206,780    |
| (11) Yūzūnembutsu             | 360                | 2        | —      | 362    | 311     | 11     | 322       | 101,114    |
| (12) Hossō                    | 40                 | 32       | 26     | 98     | 179     | 134    | 313       | 136,844    |
| (13) Kegan**                  | (53)               | (24)     | (81)   | (158)  | (174)   | (329)  | (503)     | (57,620)   |
| (14) Non-Sectarian and Others | 1                  | 93       | 2,046  | 2,140  | 291     | 161    | 452       | 343,028    |
| Total                         | 73,780             | 5,215    | 10,074 | 89,073 | 105,287 | 18,289 | 123,576   | 41,041,974 |

\* 4 shrines are also reported for this group.

\*\* The figures for the Kegan Sect have been inserted from a previous report by the editor and hence are not included in the totals.

## RELIGIOUS STATISTICS

## IV MAJOR DIVISIONS OF CHRISTIANITY

|            | Local Organizations |                           | Religious Workers | Members |
|------------|---------------------|---------------------------|-------------------|---------|
|            | Churches            | Preaching Places<br>Total |                   |         |
| Catholic   | 725                 | 148 873                   | 6,202*            | 266,608 |
| Orthodox   | 105                 | 50 155                    | 93°               | 35,293  |
| Protestant | 3,100               | 1,568 4,668               | 6,541†            | 376,357 |
| Total      | 3,930               | 1,766 5,696               | 12,836            | 678,258 |

\* includes 2,443 foreign missionaries

° includes 3 foreign missionaries

† includes 1,336 foreign missionaries. However, the number of Protestant missionaries assigned to Japan was about double this number. Some 1900 were in the Japan at the time of the survey.

**Note:** While these tables were in the press, a later set of statistics for all religions was received from the Ministry of Education. These will be published in detail in the September issue. Ed.

# TRANSLATIONS AND OFFICIAL DOCUMENTS

## The Shinto Directive

GENERAL HEADQUARTERS

SUPREME COMMANDER FOR THE ALLIED POWERS

AG 000.3 (15 Dec 45) CIE

15 December 1945

MEMORANDUM FOR: IMPERIAL JAPANESE GOVERNMENT

THROUGH : Central Liaison Office, Tokyo.

SUBJECT : Abolition of Governmental Sponsorship,  
Support, Perpetuation, Control, and Dissemination of State Shinto (*Kokka Shinto, Jinja Shinto*).

1. In order to free the Japanese people from direct or indirect compulsion to believe or profess to believe in a religion or cult officially designated by the state, and

In order to lift from the Japanese people the burden of compulsory financial support of an ideology which has contributed to their war guilt, defeat, suffering, privation, and present deplorable condition, and

In order to prevent a recurrence of the perversion of Shinto theory and beliefs into militaristic and ultra-nationalistic propaganda designed to delude the Japanese people and lead them into wars of aggres-

sion, and

In order to assist the Japanese people in a rededication of their national life to building a new Japan based upon ideals of perpetual peace and democracy,

It is hereby directed that:

a. The sponsorship, support, perpetuation, control and dissemination of Shinto by the Japanese national, prefectural, and local governments, or by public officials, subordinates, and employees acting in their official capacity are prohibited and will cease immediately.

b. All financial support from public funds and all official affilia-



tion with Shinto and Shinto shrines are prohibited and will cease immediately.

(1) While no financial support from public funds will be extended to shrines located on public reservations or parks, this prohibition will not be construed to preclude the Japanese Government from continuing to support the areas on which such shrines are located.

(2) Private financial support of all Shinto shrines which have been previously supported in whole or in part by public funds will be permitted, provided such private support is entirely voluntary and is in no way derived from forced or involuntary contributions.

c. All propagation and dissemination of militaristic and ultranationalistic ideology in Shinto doctrines, practices, rites, ceremonies, or observances, as well as in the doctrines, practices, rites, ceremonies, and observances of any other religion, faith, sect, creed, or philosophy, are prohibited and will cease immediately.

d. The Religious Functions

Order relating to the Grand Shrine of Ise and the Religious Functions Order relating to State and other Shrines will be annulled.

e. The Shrine Board (*Jingi-in*) of the Ministry of Home Affairs will be abolished, and its present functions, duties, and administrative obligations will not be assumed by any other governmental or tax-supported agency.

f. All public educational institutions whose primary function is either the investigation and dissemination of Shinto or the training of a Shinto priesthood will be abolished and their physical properties diverted to other uses. Their present functions, duties and administrative obligations will not be assumed by any other governmental or tax-supported agency.

g. Private educational institutions for the investigation and dissemination of Shinto and for the training of priesthood for Shinto will be permitted and will operate with the same privileges and be subject to the same controls and restrictions as any other private educational institu-

tion having no affiliation with the government; in no case, however, will they receive support from public funds, and in no case will they propagate and disseminate militaristic and ultra-nationalistic ideology.

h. The dissemination of Shinto doctrines in any form and by any means in any educational institution supported wholly or in part by public funds is prohibited and will cease immediately.

(1) All teachers' manuals and textbooks now in use in any educational institution supported wholly or in part by public funds will be censored, and all Shinto doctrine will be deleted. No teachers' manual or textbook which is published in the future for use in such institutions will contain any Shinto doctrine.

(2) No visits to Shinto shrines and no rites, practices or ceremonies associated with Shinto will be conducted or sponsored by any educational institution supported wholly or in part by public funds.

i. Circulation by the government of "The Fundamental Principles of the National Struc-

ture" (*Kokutai no Hongi*), "The Way of the Subject" (*Shinmin no Michi*), and all similar official volumes, commentaries, interpretations, or instructions on Shinto is prohibited.

j. The use in official writings of the terms "Greater East Asia War" (*Dai Tōa Sensō*), "The Whole World under One Roof" (*Hakkō Ichi-u*), and all other terms whose connotation in Japanese is inextricably connected with State Shinto, militarism, and ultra-nationalism is prohibited and will cease immediately.

k. God-shelves (*Kamidana*) and all other physical symbols of State Shinto in any office, school, institution, organization, or structure supported wholly or in part by public funds are prohibited and will be removed immediately.

l. No official, subordinate, employee, student, citizen, or resident of Japan will be discriminated against because of his failure to profess and believe in or participate in any practice, rite, ceremony, or observance of State Shinto or of any other

religion.

m. No official of the national, prefectural, or local government, acting in his public capacity, will visit any shrine to report his assumption of office, to report on conditions of government or to participate as a representative of government in any ceremony or observance.

2. a. The purpose of this directive is to separate religion from the state, to prevent misuse of religion for political ends, and to put all religions, faiths, and creeds upon exactly the same basis, entitled to precisely the same opportunities and protection. It forbids affiliation with the government and the propagation and dissemination of militaristic and ultra-nationalistic ideology not only to Shinto but to the followers of all religions, faiths, sects, creeds, or philosophies.

b. The provisions of this directive will apply with equal force to all rites, practices, ceremonies, observances, beliefs, teachings, mythology, legends, philosophy, shrines, and physical symbols associated with Shinto.

c. The term State Shinto within the meaning of this directive will refer to that branch of Shinto (*Kokka Shintō* or *Jinja Shintō*) which by official acts of the Japanese Government has been differentiated from the religion of Sect Shinto (*Shūha Shintō* or *Kyōha Shintō*) and has been classified a non-religious cult commonly known as State Shinto, National Shinto, or Shrine Shinto.

d. The term Sect Shinto (*Shūha Shintō* or *Kyōha Shintō*) will refer to that branch of Shinto (composed of 13 recognized sects) which by popular belief, legal commentary, and the official acts of the Japanese Government has been recognized to be a religion.

e. Pursuant to the terms of Article I of the Basic Directive on "Removal of Restrictions on Political, Civil, and Religious Liberties" issued on 4 October 1945 by the Supreme Commander for the Allied Powers in which the Japanese people were assured complete religious freedom,

(1) Sect Shinto will enjoy the same protection as any other

## STRANSLATIONS AND OFFICIAL DOCUMENTS

religion.

(2) Shrine Shinto, after having been divorced from the state and divested of its militaristic and ultra-nationalistic elements, will be recognized as a religion if its adherents so desire and will be granted the same protection as any other religion in so far as it may in fact be the philosophy or religion of Japanese individuals.

f. Militaristic and ultra-nationalistic ideology, as used in this directive, embraces those teachings, beliefs, and theories which advocate or justify a mission on the part of Japan to extend its rule over other nations and peoples by reason of:

(1) The doctrine that the Emperor of Japan is superior to the heads of other states because of ancestry, descent, or special origin.

(2) The doctrine that the people of Japan are superior to the people of other lands because of ancest-

ry, descent, or special origin.

(3) The doctrine that the islands of Japan are superior to other lands because of divine or special origin.

(4) Any other doctrine which tends to delude the Japanese people into embarking upon wars of aggression or to glorify the use of force as an instrument for the settlement of disputes with other peoples.

3. The Imperial Japanese Government will submit a comprehensive report to this Headquarters not later than 15 March 1946 describing in detail all action taken to comply with all provisions of this directive.

4. All officials, subordinates, and employees of the Japanese national, prefectural, and local governments, all teachers and education officials, and all citizens and residents of Japan will be held personally accountable for compliance with the spirit as well as the letter of all provisions of this directive.

FOR THE SUPREME COMMANDER:

/s/ H. W. Allen  
H. W. ALLEN,  
Colonel, A.G.D.,  
Asst Adjutant General.

# INSTITUTE NEWS

## International Institute for the Study of Religions

(incorporated)

The **International Institute for the Study of Religions** is an independent, non-profit, non-sectarian foundation incorporated by the Ministry of Education of the Japanese Government.

### PURPOSE

The **general purpose** of the Institute is to promote mutual understanding between persons of different faiths and to develop international understanding on a religious level by the study of religions in Japan and abroad.

The **primary purpose** of the Institute is to assist foreign scholars, religious leaders, and other interested persons in gaining a better understanding of religions in Japan: Buddhism, Christianity, Shinto and other religions.

Its **primary functions** are objective, scholarly analysis and description. Its services are rendered in the same spirit.

The Institute is not a propaganda agency. It does not associate itself with any particular philosophical, theological, or religious point of view or theory of religion. Questions as to the truth or falsity of a religion, religious teaching or religious system, and value judgements regarding them are not within the province of the Institute.

### ORIGIN

The International Institute for the Study of Religions was founded in the spring of 1954 by a representative group of religious leaders and scholars—Buddhists, Christians, Shintoists and others—who as a result of their association during the Occupation years with the



## INSTITUTE NEWS

Director of Research came to recognize the need for a non-partisan institution which would serve to bridge the gap in intercultural understanding in the field of religion.

### ADMINISTRATION

The Institute is administered by a Board of Directors and a Board of Counsellors composed of influential Japanese and foreign religious leaders and scholars. The chairman of the Board of Directors is Dr. Makoto Nagai, an eminent Buddhist scholar and leader. The Director is Dr. Hideo Kishimoto Librarian and head of the Department of Religious Studies of Tokyo University. The Reverend Shūten Oishi, General Secretary of the Union of New Religious Organizations of Japan, is in charge of business affairs. William P. Woodard is Director of Research.

Dr. Enkichi Kan, Dean of the Department of Literature of Saint Paul's University, Professor Fumio Masutani, well-known Buddhist author and scholar of the Tokyo University of Foreign Studies, and Dr. Sokyō Ono, lecturer of the Association of Shinto Shrines and professor of Kokugakuin University are members of the standing committee of the Board of Directors and constitute the editorial board for the Institute's publications.

On the Board of Advisors of the Institute are Dr. Iwakichi Ishikawa, President of Kokugakuin University, Dr. Toraji Makino, former president of Doshisha University, Dr. Tatsuo Morito, President of Hiroshima University, Dr. Benkyō Shio, former president of Taishō University, and Dr. Saburō Yamada, President of the Japan Academy. The Associate Chief Priest of Meiji Shrine, the Reverend Tatsumi Date, and the Chief Priest of the Asakusa Honganji Temple, the Reverend Sen Shigenaga, are auditors.

### PROGRAM AND SERVICES

The Institute conducts research, promotes lectures and conferences,

## INSTITUTE NEWS

plans tours, arranges interviews with scholars and religious leaders, publishes directories and pamphlets, a bi-monthly **Kokusai Shukyo News** ("International Religious News") in Japanese and a quarterly journal, **Contemporary Religions in Japan** in English, maintains a reference library on contemporary Japanese religions, assists members in planning their study of Japanese religions and those living abroad in arranging their itinerary while in Japan, and carries on related activities. Assistance is also given Japanese scholars and religious leaders who are going abroad and wish to learn something of the religious life of the Occident.

**Library**—The library of the Institute is primarily devoted to books, magazines, and general information in both English and Japanese on modern Japanese religions with special reference to contemporary developments. A file of items related to religion clipped from the English and vernacular press throughout Japan and files of several religious news services, as well as a number of general English language magazines and newspapers, provide a valuable source for those wishing to study contemporary religious movements in Japan. In addition, a considerable number of standard reference works are also on the shelves.

The library and reading room is open week-days (except holidays) from 9 a.m. to 5 p.m. and on Saturdays from 9 a.m. to noon. Visitors are welcome.

**Roundtable Conferences**—Among the various activities of the Institute the annual roundtable conferences that were initiated in the spring of 1957 have become something of an institution. In these conferences ten to fifteen young people in their thirties, who belong to various religious faiths, meet together under competent leadership for a three-day retreat of five two-hour sessions during which they discuss from the standpoints of their respective faiths the nature of religion and its place and contribution in the life of today. A report of the first conference, which was held in Hakone

## INSTITUTE NEWS

under the leadership of Dr. Kishimoto, has been published in the Institute's Bulletin (No.5). A report of the following three conferences, which were held at Lake Biwa, Gōra, and Matsu-shima and led respectively by Dr. Tetsutaro Ariga of Kyoto University, Prof. Fumio Masutani, and Dr. Ichirō Hori of Tōhoku University in Sendai, will appear in September. The subject of the next series of conferences will be "What is Religion?"

These conferences are ends in themselves. They are sponsored in order that the participants may each have a better understanding of the respective faiths of the others. The published reports are incidental to the primary objective.

The nature of the conferences inevitably limits the number who can attend, so that not all religious groups have been represented. To date participants have included persons belonging to the six major sects of Buddhism and one or more from Shrine Shinto, four Protestant Christian denominations (Anglican-Episcopal, Evangelical Lutheran, Liberal Christianity, and the United Church of Christ in Japan), the Catholic Church, Ōmoto, Tenri-kyō, World Messianity, Misogi-kyō, Fusō-kyō, Konkō-kyō, Seichō-No-Ie, Hi-no-Oshie, and Risshō Kōsei Kai.

**Lectures**—The Institute also sponsors lectures by representatives of Japanese modern religious movements. Recent lectures have included Risshō Kōsei Kai, Seichō-No-Ie, Tenshō Kōtai Jingū Kyō (The Dancing Religion, so-called) and P.L. Kyōdan. In connection with the lectures, tours of the representative institutions of these faiths are sometimes conducted. The lectures are open to member and special guests.

## THE STAFF

**William P. Woodard**, Director of Research, is usually at the Institute daily. In Japan as a missionary of the Congregational Christian Church from 1921 to 1941, during World War II he served

## INSTITUTE NEWS

as a language officer in the United States Navy and from 1946 to 1952 was in charge of Religions Research Branch, Religions and Cultural Resources Division, Civil Information and Education Section, SCAP. In this capacity he was daily in touch with the leaders of the religious world, and it was they who first suggested to him the desirability of a private institute which would serve to bridge the gap in intercultural understanding on a religious level. While in the United States Mr. Woodard secured a small grant and returned to Japan in 1953 to found, in cooperation with Japanese religious leaders and scholars, the **International Institute for the Study of Religions**. The first grant from Rockefeller Foundation was received in 1956. At the same time, Mr. Woodard was reappointed by his mission board and through the courtesy of the Interboard Committee for Christian Work in Japan and the United Church of Christ in Japan, he is permitted to continue to devote himself to the work of the Institute.

**Mr. Yoshiro Tamura**, Associate Professor of Buddhism at Tōyō University, devotes three days of each week to the Institute as a Research Associate.

**Miss Kiyoko Takagi**, who is a graduate of the Department of Religious Studies of Tokyo University and has studied at Stanford and Harvard Universities, is at the Institute a part of nearly every day as a Research Associate.

## MEMBERSHIP

A MEMBERSHIP fee of ¥1,000 (US \$ 3.50 abroad) annually entitles a person to receive the regular current Japanese and English publications of the Institute, participate in Institute activities, use the reading room and library, and receive such assistance in studying Japanese religions as the personnel and facilities of the Institute permit. For members resident in Japan outside the Tokyo area three types of services are offered: assistance in purchasing second-

## INSTITUTE NEWS

hand books on religion, (2) a small loaning library for those who wish to make an adequate deposit, and (3)) introductions to local religious leaders and institutions and, where circumstances permit, guided tours including conferences with local religious leaders.

A SPECIAL MEMBERSHIP fee of ¥ 3,000 (US \$ 9.00 abroad) or more annually entitles a person to three copies of all regular publications in addition to other services.

An ASSOCIATE MEMBERSHIP fee of ¥ 300 annually entitles a resident of Japan to receive current Japanese language publications.

A LIFE MEMBERSHIP fee of ¥ 30,000 (US \$ 80. abroad) is available for individuals and institutions that wish to assist the work of the Institute.

Membership in the Institute entails no obligations and in no sense constitutes an endorsement of the Institute's activities and publications. Individuals who prefer to be considered as **subscribers** are so listed.

Commercial firms and their representatives can secure the services of the Institute through special arrangements.

## SUPPORT

The Institute is supported by membership fees, gifts from foundations and individuals, and income from a small endowment. A recent grant from Rockefeller Foundation maintains the institute's over-all program and services. A grant from Danforth Foundation supports the round-table conferences. Income from a small endowment is devoted to the library.

Membership fees provide for the administrative overhead. Individuals and religious institutions that need the services of the Institute and those who are interested in promoting its objectives can assist by becoming associate, regular, special or life members.



## BY THE WAY

*It is pleasant to receive a few bouquets. The brickbats will come later. We will share those too,*

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"We were pleased with the first issue of "Contemporary Religions in Japan." I think it is going to fill a long-felt need both in academic circles and in private study ..... you and your associates are to be congratulated..... "Understanding Japanese Religions " made a lot to sense. We are hoping the following articles will contain as much penetrating insights. I think in just a few pages you are able to do what some of us have not been able to grasp after reading several hundred pages on this subject ..... We wish you every success in this important undertaking."

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"I am immensely pleased that you have begun publishing a quarterly journal. The first issue looks excellent ..... and your whole approach to the venture is most commendable. Also, in spite of the typographical errors in The Kami Way, ..... this is the clearest introduction to Shinto that I have seen. Congratulations and power to you!"

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"The New Journal looks very good. I liked the Kami Way. Certainly it is a clear, constructive interpretation of contemporary Shinto. Congratulations."

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"I think every missionary should belong to the Institute and should have and read "The Kami Way " and the new quarterly."

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BY THE WAY

"Congratulations and encouragement on your new venture in publishing the journal *Contemporary Religions in Japan*. I read the whole thing as soon as it came, and we were able to make use of at least half the magazine in connection with my course on Japanese religions. Membership in the institute has already meant a lot to me, and your various publications have supplied me with exactly the information that I have needed for undergraduate teaching in this area from such a distance." (USA)

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You certainly rang the bell with the first issue of "Contemporary Religions." I haven't read anything in a long while as penetrating as Prof. Nishitani's article; and all the other articles.

## ENGLISH PUBLICATIONS

### DIRECTORIES

- No. 1. The Sectarian Shinto Federation and Principal Shinto Shrines.
- No. 2. Christian Churches, Denominations and Federations.
- No. 3. Buddhist Denominations.
- No. 4. New Religions and Others.
- No. 5. Courses on Religion in the Universities of Kanto, Tohoku, Hokkaido.
- No. 6. Courses on Religion in the Universities of Western Japan.

### ENGLISH BULLETINS

(Bulletins Nos. 1—4 are in Japanese)

- No. 5. RELIGION AND MODERN LIFE (English and Japanese)  
(November 1958)

A report of a roundtable conference participated in by ten young religionists from Buddhism, Shrine Shinto, Christianity, Ōmoto and a new religion, who discussed from their respective standpoints:

The Place of Man and the Meaning of Human Life  
The Responsibility of Religions in Modern Life  
The Relation of Religion and Ethics  
The Future of Religion in Japan

- No. 6. LIVING BUDDHISM IN JAPAN (English and Japanese)  
(May 1959)

A report based on interviews by a Buddhist scholar with eminent Buddhist leaders and scholars on the following subjects:

|                           |                                 |
|---------------------------|---------------------------------|
| The Meaning of Human Life | Problem of sin                  |
| Happiness                 | Death                           |
| Misfortune                | Buddha and the Pure Land        |
| Social Reform             | Non-killing                     |
| Health and Faith          | Buddhism and the Emperor System |



ENGLISH PUBLICATIONS

**No. 7. RELIGION AND STATE** (August 1959)

Lectures by

Hon. Tokujiro Kanamori, former Chief of the Diet Library.

Dr. Nobushige Ukai, Professor of Constitutional Law, Tokyo University.

Dr. Yoshio Oishi, Professor of Constitutional Law, Kyoto University.

The Meiji Constitution and the Present Constitution by Dr. Jiro Tanaka, Dean of Department of Law, Tokyo University.

**No. 8. THE KAMI WAY, An Introduction to Shrine Shinto.**

by Dr. Sokyō Ono, Lecturer, Kokugakuin University, in collaboration with William P. Woodard, Director of Research, International Institute for the Study of Religions.

Orders outside Japan may be placed with  
Charles E. Tuttle Co.,  
Rutland, Vermont, USA

# TO APPEAR IN FUTURE ISSUES

## Articles

The Problem of Religion and Modernization in Japan

By Dr. Hideo Kishimoto  
Tokyo University

Roundtable Conference on "Religion and the Japanese People."

Participants: Dr. Iichi Oguchi, Tokyo University  
Dr. Saburo Ienaga, Tokyo Education University  
Dr. Kazo Kitamori, Tokyo Union Theological Seminary  
Dr. Tsunamasa Furuya, (Chairman)

(The above originally appeared on NHK sponsored programs)

A report of three Institute-sponsored roundtable conferences on "Religion and Social Life" and "Religion and Modernization." These conferences were participated in by thirteen young Buddhists, eight Christians, six Shintoists, and five from other religions.

Prepared by Associate Professor Yoshirō Tamura  
Tōyō University.

## MODERN RELIGIOUS MOVEMENTS IN JAPAN

by Sect Founders and Leaders

Perfect Liberty  
(P. L. Kyōdan)

World Messianity  
(Sekai Kyūsei Kyō)

Tenshō Kōtai Jingū Kyō  
(The so-called Dancing Religion)

Risshō Kōsei Kai

Seichō-no-Ie

Sōka Gakkai

## Book Reviews

Smith's "Confucianism in Modern Japan"

By Hideo Kishimoto, Tokyo University

"Tōshi Ji-in no Shakai-teki Kinō" ("The Social Activities of City Temples.")—A study sponsored by The Cultural Interchange Institute for Buddhists.

By Yoshirō Tamura, Tōyō University

Braden's "The World Religions."

Hume's "The World's Living Religions."

By the editor

Ogata's "Zen for the West West."

By Reihō Masunaga, Komazawa University